

# ALLAH'S REMEMBRANCE

(*ZIKRULLAH*)  
AND  
(*DARUD-O-SALAAM*)

(ذکر اللہ بمعہ درود و سلام)

BY  
HAZRAT MAULANA  
MUFTI MOHAMMAD SHAFI

TRANSLATED BY  
AHMED ASHRAF RANDERI



## CONTENTS

ADMONITIONS	5
PREFACE	10
ZIKRULLAH	13
The Significance of <i>Zikr</i> , its method and excellencies	13
Every good deed is <i>Zikr</i> of Allah	15
Ordain for the remembrance of Allah more and its meaning	16
Methods and respects to be observed while saying Remembrance of Allah	20
The blessings and excellencies of the remembrance of Allah	22
Wazaaif (وظائف) in brief	25
Recitation of Al-Quraan	26
<i>Duaa</i> [prayer] is answered at the end of the recitation of Al-Quraan	30
The important <i>Duaa</i> (prayers) in the morning and evening	31
<i>Sayyadul Istaghfar</i> (سيد الاستغفار)	32
<i>Tasbeeh</i> (تسبیح)	33
ISTAGHFAR (استغفار)	38
Special <i>Duaa</i> After Namaz (Prayer)	42
<i>Tasbeeh-e-Fatema</i> (تسبیح فاطمه)	42
The Reward of <i>Haj</i> and <i>Umra</i>	44
<i>Aaytul Qursi</i> (آیت الکرسی)	44
A clarification	45
Practices in brief both beneficial to this world and Religious affairs.	46
Excellencies of <i>Darud Sharif</i> and other	



<i>Masla</i> (مسئله)	57
Times when the recitation of <i>Darud Sharif</i> is necessary	61
The Wordings of <i>Darud Sharif</i>	61
Excellencies of <i>Darud Sharif</i>	63
The Specialties of <i>Darud Sharif</i>	68
Answering of <i>Duaa</i>	69
Increase in property	69
If a leg become benumbed	69
To revive memory of a forgotten thing	70
To see <i>Rasool-e-Karim</i> ( <i>sallallahu alayhe wasallam</i> ) in Dream	70
Instructions	71
Conditions to be observed	72
To see in Vision	72
The blessings of Mohammad's name	73
Devotion towards Allah	73
The first Act of man is to cry	74
The First Stage	77
Return to Allah	81
Returning to Allah [ <i>Illallah</i> (إلى الله)]	
in practice	82
Other important Sayings by Hazrat Maulana Ashraf Ali Thanvi	86
<i>Muhasba</i> (Accounts)	90
To say more remembrance of Allah	91
A Tug of war between the inward and outward of Man's Self	92
Some Masnoon (مسنون) Remembrance	94
Journey to the next world	96
The easy prescription for purification	100

## ADMONITIONS

All the praises from the beginning of eternity to the end are due to Allah. He is the possessor of the whole world. Countless *Darud Sharif* (prayer) be bestowed on the holy Prophet (*sallallahu alayhe wasallam*), his descendants and the companions.

Friends! it is obvious that the Muslims are surrounded by hardships and calamities all over. The so called leaders that lead the Muslims to a path push them to an abyss of destruction instead of leading them to the true and virtuous one. It is an open fact that the Muslims differ from other communities in respect to their faith and religion. What is food to others is poison to Muslims. Other communities forget Allah and forsake Him and make temporary progress in wealth and prosperity but it is ordained to the Muslims:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*Ala be zikrillahe tatma innal quloob*

Listen you can achieve tranquillity by remembering Allah.



If the Muslims desire to have peace and prosperity in this world and the world Hereafter, should establish their connection with Allah and His Prophet Mohammad (*sallallahu alayhe wasallam*). They should say the remembrance of Allah day and night and should enlighten their souls by the recitation of *Darud-o-Salaam* (Salutations) to the Prophet Mohammad (*sallallahu alayhe wasallam*). Allah's remembrance is great. By its recitation, peace and tranquillity can be obtained. A house where Allah's remembrance is said is peeped in by angels as the stars peep in the houses in the heavens. A house where Allah's remembrance is recited, is surrounded by the angels of blessings and bestows Allah's blessings on it. A person who has removed a curtain of negligence from his heart and has enlightened his soul with the remembrance of Allah will have his soul, full of mysteries and brightened with light.

One day Hazrat Musaa (Moses) prayed to Allah and said, 'O Allah! declare who is your friend and foe'. Allah replied, 'One who remembers Me is my friend and one who neglects the remembrance is my enemy'. We must keep our heart and tongue busy with the remembrance of Allah while sitting sleeping and rising, and at every moment.

One day a man said to Hazrat Solomon, 'Allah has bestowed you very wide kingdom and no king has been born as great as you, and will never be born in future too'. On hearing this Hazrat Solomon replied, 'O ye the ignorant fellow! a pious Muslim or a true believer (Allah is a witness) recites with all sincerity *Subhanallah* (سُبْحَانَ اللَّهِ) once, gets it reward greater than my kingdom. It is dearer to Allah. The kingdom is perishable and this recitation is ever living, eternal and real goodness is achieved by the remembrance of Allah'.

Hazrat has said, 'To remember Allah with the heart (without uttering a word) or a sound which the angels can not hear is seventy times better than to remember Allah with a tongue. On the day of Judgment when Allah gather all the creatures for giving their accounts, and Angels *kiraman kaatebeen* (کراماً کاتبین) will present the documents of deeds, an ordain will be given to go through the accounts of deeds of such and such a person. 'Whether any good deed has remained to be noted?' The angels will say, 'We have not left any deed unnoticed'. Allah will say, 'He has such a good deed deposited with us that you (angels) have not known it. It is a remembrance through heart. It is unknown to all, but it is known to me, and this sort of remembrance is more valuable



If the Muslims desire to have peace and prosperity in this world and the world Hereafter, should establish their connection with Allah and His Prophet Mohammad (*sallallahu alayhe wasallam*). They should say the remembrance of Allah day and night and should enlighten their souls by the recitation of *Darud-o-Salaam* (Salutations) to the Prophet Mohammad (*sallallahu alayhe wasallam*). Allah's remembrance is great. By its recitation, peace and tranquillity can be obtained. A house where Allah's remembrance is said is peeped in by angels as the stars peep in the houses in the heavens. A house where Allah's remembrance is recited, is surrounded by the angels of blessings and bestows Allah's blessings on it. A person who has removed a curtain of negligence from his heart and has enlightened his soul with the remembrance of Allah will have his soul, full of mysteries and brightened with light.

One day Hazrat Musaa (Moses) prayed to Allah and said, 'O Allah! declare who is your friend and foe'. Allah replied, 'One who remembers Me is my friend and one who neglects the remembrance is my enemy'. We must keep our heart and tongue busy with the remembrance of Allah while sitting sleeping and rising, and at every moment.

One day a man said to Hazrat Solomon, 'Allah has bestowed you very wide kingdom and no king has been born as great as you, and will never be born in future too'. On hearing this Hazrat Solomon replied, 'O ye the ignorant fellow! a pious Muslim or a true believer (Allah is a witness) recites with all sincerity *Subhanallah* (سُبْحَانَ اللَّهِ) once, gets it reward greater than my kingdom. It is dearer to Allah. The kingdom is perishable and this recitation is ever living, eternal and real goodness is achieved by the remembrance of Allah'.

Hazrat has said, 'To remember Allah with the heart (without uttering a word) or a sound which the angels can not hear is seventy times better than to remember Allah with a tongue. On the day of Judgment when Allah gather all the creatures for giving their accounts, and Angels *kiraman kaatebeen* (كِرَامًا كَاتِبِينَ) will present the documents of deeds, an ordain will be given to go through the accounts of deeds of such and such a person. 'Whether any good deed has remained to be noted?' The angels will say, 'We have not left any deed unnoticed'. Allah will say, 'He has such a good deed deposited with us that you (angels) have not known it. It is a remembrance through heart. It is unknown to all, but it is known to me, and this sort of remembrance is more valuable



If the Muslims desire to have peace and prosperity in this world and the world Hereafter, should establish their connection with Allah and His Prophet Mohammad (*sallallahu alayhe wasallam*). They should say the remembrance of Allah day and night and should enlighten their souls by the recitation of *Darud-o-Salaam* (Salutations) to the Prophet Mohammad (*sallallahu alayhe wasallam*). Allah's remembrance is great. By its recitation, peace and tranquillity can be obtained. A house where Allah's remembrance is said is peeped in by angels as the stars peep in the houses in the heavens. A house where Allah's remembrance is recited, is surrounded by the angels of blessings and bestows Allah's blessings on it. A person who has removed a curtain of negligence from his heart and has enlightened his soul with the remembrance of Allah will have his soul, full of mysteries and brightened with light.

One day Hazrat Musaa (Moses) prayed to Allah and said, 'O Allah! declare who is your friend and foe'. Allah replied, 'One who remembers Me is my friend and one who neglects the remembrance is my enemy'. We must keep our heart and tongue busy with the remembrance of Allah while sitting sleeping and rising, and at every moment.

One day a man said to Hazrat Solomon, 'Allah has bestowed you very wide kingdom and no king has been born as great as you, and will never be born in future too'. On hearing this Hazrat Solomon replied, 'O ye the ignorant fellow! a pious Muslim or a true believer (Allah is a witness) recites with all sincerity *Subhanallah* (سُبْحَانَ اللَّهِ) once, gets it reward greater than my kingdom. It is dearer to Allah. The kingdom is perishable and this recitation is ever living, eternal and real goodness is achieved by the remembrance of Allah'.

Hazrat has said, 'To remember Allah with the heart (without uttering a word) or a sound which the angels can not hear is seventy times better than to remember Allah with a tongue. On the day of Judgment when Allah gather all the creatures for giving their accounts, and Angels *kiraman kaatebeen* (کراماً کاتبین) will present the documents of deeds, an ordain will be given to go through the accounts of deeds of such and such a person. 'Whether any good deed has remained to be noted?' The angels will say, 'We have not left any deed unnoticed'. Allah will say, 'He has such a good deed deposited with us that you (angels) have not known it. It is a remembrance through heart. It is unknown to all, but it is known to me, and this sort of remembrance is more valuable



and worthy to Me'.

By the blessing of the remembrance of Allah, the soul of a person or servant gets purity and enlightenment. Through this the slave comes to know the mysteries of Allah and becomes beloved to Him. When a person remembers Allah, his soul gets access in the presence of Allah and recess to such high position that he sees Allah with his soul's eye and bonds of love of Allah grow stronger. Such a person is remembered by Allah, and such a person is highly and greatly fortunate and blessed.

It is said in a narration or *Hadith* that Allah does not see your faces and wealth. He sees your heart and deeds, hence actions displeasing Allah should be forsaken and those pleasing Allah should be put to action with all sincerity and intents, so as to get the pleasure and willingness of Allah.

At last this auspicious book *Zikrullah* (ذکر اللہ) and the excellencies of *Darud-o-Salaam* (درود و سلام) [Salutations] is published in Urdu by Hazrat Maulana Mufti Mohammad Shafi Sahib as remedial measures for the improvement of the Muslims and its *Gujrati* version has been done by us.

Afterwards this beneficial *Kitaab* is translated in English and it is published and presented by Haji Ismail Ahmed Pandor Sahib for the *Eesale Sawaab* (ایصال ثواب) of his deceased parents and for the *Sawaab* of his late wife.

May Allah accept this humble service and make it useful and beneficial to all and make it a prevision or a source of emancipation for the publisher, donors and us in the next world. O Allah give increase in the livelihood of your good and pious souls of Muslims and raise Islam and Muslims. Bestow them prosperity and save them from calamities and ruin. Make us all follow the *Sunnah* of the Prophet Mohammad (*sallallahu alayhe wasallam*) and make us die a true Muslim. O Allah! forgive the parents of the publisher of this book and their dead ones and bestow the high position on them in Paradise. *Aameen Ya Rabbul Aalameen*.

Ahmed Ashrafi Randeri

(May Allah forgive him, his Parents and members of his family and all)

Principal

*Dar-ul-Ulum Ashrafiya Arabiya*

Rander (Dist. Surat)

INDIA



## PREFACE

الْحَمْدُ لِلَّهِ عَدَدَ مَعْلُومَاتِهِ وَمِدَادَ كَلِمَاتِهِ وَزِينَةَ عَرْشِهِ  
وَرِضًا نَفْسِهِ وَالصَّلَاةَ وَالسَّلَامَ عَلَى خَيْرِ خَلْقِهِ وَصَفْوَةِ  
رُسُلِهِ مُحَمَّدٍ الْمُصْطَفَى وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

*Alhamdo lillahe adada maalumatehee wa  
midaada kalematehee wazeenata arshehee  
wariza nafsehee wassalato wassalamo ala  
khair khalqehee wa safvate rosolehee  
Mohammade nil mustafa wa aalehee wa  
ashaabehee ajmaeen.*

Allah's remembrance is the highest good for a human being. Its blessings are countless in this world and the hereafter. The learned have written many books about the excellencies, blessings and beauties of *Zikrullah* (Allah's remembrance). In our times Shaikh-ul-Hadith Maulana Mohammad Zakaria has written various books, of these the books, on excellencies and blessings of *Zikr* (ذکر) and *Darud Sharif* (درود شریف) written by him are very wide and beneficial. Thousands of people derive advantages of them. But some friends suggested me to write on excellencies of *Zikr* and

*Darud Sharif* in brief, so that many people may reap advantages thereby. It is hoped that Allah may bestow courage and inspiration to my friends and me to say more remembrance of Allah and *Darud Sharif*. *Aameen!* (آمین!)

Bearing this in mind, I begin this pamphlet in the name of Allah. This *Kitaab* is not meant for publication but in order to stimulate and inspire the Muslims and to make them follow practice of the *Zikr* and *Darud Sharif*. A few pages are brought to publication. May Allah by His grace accept this humble service and give me inspiration and courage to practice *Zikr* and *Darud Sharif*. *Aameen!*

— Mufti Mohammad Shafi.



## ZIKRULLAH

### (ALLAH'S REMEMBRANCE)

#### THE SIGNIFICANCE OF ZIKR, ITS METHOD AND EXCELLENCIES

*Zikr* means to say the remembrance of Allah and the real relation of remembrance of Allah lies with the tongue and the heart, and the best way is to say this both with the tongue and the heart. The Prophet of Allah (*sallallahu alayhe wasallam*) has narrated the excellence of remembrance of Allah with the heart associated with the tongue.

It is a narration from Hazrat Abdullah Bin Busar that a person came to the Prophet of Allah (*sallallahu alayhe wasallam*) and expressed that the deeds to be performed according to religion *Nafli* [نفل] Voluntary are manifold and they are difficult to perform all, and said to the Prophet of Allah (*sallallahu alayhe wasallam*), 'Please show a thing (*Zikr*) which I can follow with all sincerity and regularity'. The Prophet of Allah said, 'Do only this keep your tongue always fresh with the remembrance of Allah'. Hazrat Maaz Bin Jabal



narrates:

"While parting from Hazrat Rasulullah (sallallahu alayhe wasallam), the last talk which I heard was this:

'I asked which deed is worth while before Allah?' The Prophet of Allah (sallallahu alayhe wasallam) replied, 'Die in such a way that your tongue may be fresh with the remembrance of Allah'. [Hisne Hasin حُسن حُسين]

These two narration do emphasis on the remembrance of Allah with tongue besides that of the heart. Over and above these there are many other *Ahadith* (احاديث) which narrate special remembrance of Allah. In all there is a narration to express Allah's remembrance with tongue. If along with oral remembrance of Allah the remembrance of Allah be associated with heart, it then becomes a soul and real object of the remembrance of Allah.

If a person expresses the remembrance of Allah with soul (through soul) and does not express the same orally that fetches more righteousness, too. But it fetches less than what the association of tongue with the heart does. (*Kitaab-ul-Azkaar*

Navvi, p 5)

If the remembrance of Allah is not done through soul, but is orally done, it is not far from benefits provided it is not for show or for outward piety. There should be no hypocrisy. Even a part of a body reins engaged in the remembrance of Allah. Experience shows that even the remembrance of Allah with tongue influences the heart.

### Every good deed is *Zikr* of Allah

The *Imam* (head) of *Tafseer* and *Hadith*, Hazrat Saeed Bin Zuber narrates that the remembrance of Allah is not merely remembering Allah, but every good deed that is done to obey Allah is included in remembrance of Allah, provided it is done with intention of obedience of Allah as such all other affairs pertaining with worldly ones are included there in, if the dictates of *Shariat* (شريعة) are well paid heed to, wherever possible we should be followed what ever is forbidden there at should be forsaken.

The head of *Tafseer* Ata has said:

"The assemblies where in the discussions on lawful and unlawful according to *Shariat* are held and where at there is the main object of attaining knowledge and truth are



termed as assemblies for the remembrance of Allah." (*Azkaar-e-Navvi* p 5)

### **Ordain for the remembrance of Allah more and its meaning**

Allah has not ordained any worship other than the remembrance of Allah. In Al-Quraan the remembrance of Allah is such a prayer about which Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا.

*Ya ayyohallezeena aamnuzkrullah zikran kaseera.*

O the faithful! remember Allah more.

At another place men and women who say more the remembrance of Allah are praised:

الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ.

*Azzakiroonallah kaseeran vazzakirat.*

Men and women say more remembrance of Allah.

Because there is no worship easier than this remembrance of Allah, therefore Allah by His grace has kept its stage high. The prayer where in more labor and difficulties are experienced, the less is the proportion of the same is maintained.

In *Namaz* [غُزْ (غُزْ) prayers] certain conditions and limits are prescribed but they are not so laborious. If there is any flaw or a condition there in is left off, it can be re-said and therefore there are prayers which are to be performed daily five times. While in the observance of fast, there are hardships more than those of *Namaz* therefore it is made compulsory for a month in a year. In the same manner a difficulty is experienced in the disbursement of the poor-rate, so it is made compulsory once a year. There are hardships in the performance of *Haj* [حَجْ (حَجْ) Pilgrimage] hence it is made compulsory once during the whole life.

Bearing all these circumstances and conditions, the remembrance of Allah is a easy prayer. There are no rules and conditions there at. This is all the grace of Allah, that taking into consideration the weaknesses of His slaves, no hard and fast conditions have been laid. There is no condition of bath nor of ablution, nor of any fixation of time nor any condition to face the *Qibla*. In short Allah has permitted to say his remembrance while sitting, standing, sleeping with ablution or otherwise. And He has permitted a great reward for such a remembrance such as it is ordained in the Al-Quraan:



termed as assemblies for the remembrance of Allah." (*Azkaar-e-Navvi* p 5)

### **Ordain for the remembrance of Allah more and its meaning**

Allah has not ordained any worship other than the remembrance of Allah. In Al-Quraan the remembrance of Allah is such a prayer about which Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا.

*Ya ayyohallezeena aamnuzkrullah zikran kaseera.*

O the faithful! remember Allah more.

At another place men and women who say more the remembrance of Allah are praised:

الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ.

*Azzakiroonallah kaseeran vazzakirat.*

Men and women say more remembrance of Allah.

Because there is no worship easier than this remembrance of Allah, therefore Allah by His grace has kept its stage high. The prayer where in more labor and difficulties are experienced, the less is the proportion of the same is maintained.

In *Namaz* [نماز] prayers| certain conditions and limits are prescribed but they are not so laborious. If there is any flow or a condition there in is left off, it can be re-said and therefore there are prayers which are to be performed daily five times. While in the observance of fast, there are hardships more than those of *Namaz* therefore it is made compulsory for a month in a year. In the same manner a difficulty is experienced in the disbursement of the poor-rate, so it is made compulsory once a year. There are hardships in the performance of *Haj* [حج] Pilgrimage] hence it is made compulsory once during the whole life.

Bearing all these circumstances and conditions, the remembrance of Allah is a easy prayer. There are no rules and conditions there at. This is all the grace of Allah, that taking into consideration the weaknesses of His slaves, no hard and fast conditions have been laid. There is no condition of bath nor of ablution, nor of any fixation of time nor any condition to face the *Qibla*. In short Allah has permitted to say his remembrance while sitting, standing, sleeping with ablution or otherwise. And He has permitted a great reward for such a remembrance such as it is ordained in the Al-Quraan:



الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ.

*Allazeena yazkuroonallaha kiyamaw wa quodaw wa ala junoobehem.*

Those people who pray to Allah while sitting, standing and sleeping.

If the Majesty and the glory of His pious name is imagined, it is His right to have asked us to have tongues and mouths washed with *Musk* and rose and to utter His name, still we will not have fulfilled the right of respect, to His most pious name. This is His mercy and grace that without any pre-conditions, He allows us to utter His name.

It is a narration from Hazrat Aaisha Saddiqa that the Prophet of Allah (*sallallahu alayhe wasallam*) used to remember Allah under any condition and has said, 'I finish my *Wazifah* [(وظيفه) Prayer] while sleeping in the bed'. (*Kitaabul Azkaar*)

**Problem:** A person while passing urine or enjoying sexual intercourse should not utter Allah's name. It is a great disrespect to His pious name, but there are prayers or *Duaa* laid down before or after doing such deeds. We shall let you know later in the book. In the same way where there is impurity and bad smell it is a great disrespect to utter Allah's name. More

significance of *Zikr* (Remembrance) in the Quraanic Verse:

الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ.

*Azzakiroonallah kaseeran vazzakirat*

Hazrat Abdullah Bin Abbas states in the full explanation of this verse that those men and women are referred to, who after the compulsory prayers in the morning or evening while sitting and standing, sleeping and awaking, in the beginning or ending of every work, say the remembrance of Allah. For all such states of affairs specific *Duaa* (دعا) have been narrated by the Prophet of Allah (*sallallahu alayhe wasallam*).

Imam Abu Amar Bin Salih has said.

"One who is accustomed to say the *Duaa* of *Hadith Sharif* (حديث شريف) under these conditions will be included among those who say the remembrance of Allah more." (*Azkaare Navvi*, p 5)

These *Duaa* are published at the end of this book. It is a great righteousness to recite them.



### Methods and respects to be observed while saying Remembrance of Allah

Allah has not laid down any specific condition for the remembrance. It can be said in any condition and it fetches righteousness. Yet if it is said with respect, it is an alchemy that turns clay into gold. The respects to be observed for the remembrance of Allah are given below:

- (1) Wherever possible the remembrance of Allah should be said completely.
- (2) It is better to face the *Qibla* (قبله).
- (3) It should be said with all humbleness and sincerity. It should not be said only to pass time.
- (4) One should sit with respect in meditation.
- (5) One should not sit at an impure and dirty place.
- (6) It is better to clean ones mouth with a *Miswaaq* (brush).
- (7) While saying the remembrance of Allah it is essential to have hearty devotion along with the oral remembrance and it is necessary to pay heed to the words spoken at the time of

remembrance so as to avoid other thoughts getting in. Even if other thoughts spring up one should not get perturbed, one should pin one's self on the remembrance of Allah.

- (8) If a person has got himself accustomed to saying remembrance or *wazifa* or the recitation of *Quraan Sharif* (قرآن شریف) or turning beads or *Darud Sharif* or the *Nafl Namaz* (نفل نماز), it is essential for him not to leave it any time unsaid. It should be carried out, even if this is not done at the scheduled time, it should be said or done at any other time.

It is a narration from Hazrat Umer Bin Khattab in *Muslim Sharif* (مسلم شریف) that the Prophet of Allah (*sallallahu alayhe wasallam*) has said if a person has made it a habit to say his *Wazifa* or *Tasbeeh* (تسبیح) or remembrance of Allah or *Namaz* (prayer) during the night time and if the same is left off due to sleep, he should perform the same after the prayer of *Zohar* [ظهر) Noon]. It shall be deemed to have said at night. (*Kitaab-ul-Azkaar*)



### The blessings and excellencies of the remembrance of Allah

The greatest excellence of the remembrance of Allah is; when a person remembers Allah, Allah remembers him. It is said in Al-Quraan:

فَاذْكُرُونِي اَذْكُرْكُمْ.

*Fazkurooni azkurkum*

You remember Me, I remember you.

What else happiness is there of a human-being other than this! That Allah remembers him. Hazrat Hafiz Mohammad Zamin Sahib Thanvi has said:

"A person should keep before him this object of remembrance of Allah that Allah will remember me."

Those who remember Allah should not think the feelings they experience. While saying there remembrance of Allah their object and follow them.

The Prophet of Allah (*sallallahu alayhe wasallam*) has narrated, 'Talk no more any thing except the remembrance of Allah because saying any thing other than Allah's remembrance hardens the heart. And a person whose hearts is hard is far

away from Allah'. (*Tirmizee, Mishqat*)

It is a narration in *Hadith Sharif* that Allah says, 'I am with a slave when he remembers Me. If remembers Me in the heart, I too remember him in My heart. If he remembers Me in any assembly, I remember him in the best assembly, i.e., the assembly of angels'. (*Bukhari, Muslim*)

It is a narration from Abu Darda that the Prophet of Allah (*sallallahu alayhe wasallam*) has related, 'Shall I not show you that action which is the best of all your deeds, the most praise-worthy, worth while and beloved before your cherisher, your Lord, the exalter of your actions in the next world, worthier than that one of spending gold and silver in the path of Allah or that one of fighting against the disbelieves?' The companions of the Prophet said, 'O the Prophet of Allah! show us that path'. The Prophet of Allah said, 'That action is the remembrance of Allah'. (*Tirmizi Ibnemaza*)

It is a narration from Hazrat Abu Hurerah. 'The houses where in the remembrance of Allah is said are seen so shining by the residents of heavens (Angels) as the dwellers of earth see the stars in the heavens.' There are many excellencies of the remembrance of Allah. The Quraanic verses as well the *Ahadith* bear testimony to it. It is of no



use giving in details. The object by the quotation of the *Hadith* above is achieved. There are many verses in Al-Quraan as well in *Hadith* about the remembrance of Allah. There are various methods and *Duaa* about it. Their excellencies and blessings are related. They are collected in various books by the learned. But these collections of *Duaa* and remembrance of Allah to be accumulated and read daily is neither proved by the Prophet of Allah (*sallallahu alayhe wasallam*) nor by his companions nor *Tabeyeen*, and it is very difficult for people, busying their work to recite such a big collection.

The Prophet of Allah (*sallallahu alayhe wasallam*) has given a hint that the practice of the remembrance of Allah and of saying *Duaa* should not be beyond one's power and strength but whatever can be done should be done with regularity and sincerity.

It is a narration from Aboo Hurerah that *Rasool-e-Karim* (*sallallahu alayhe wasallam*) (رسول کریم) has narrated:

"To Practice religion is easy. If a person wishes to over come it with hardships will be over come by religion. Therefore go straight, be near and win the pleasure of Allah and seek shelter in the morning,

evening and in the later part of night."

Specially in these days when people have little intention and attention to practice compulsory prayers, *Sunnah* and near compulsion prayers, how do you expect them to offer other *Nafl* (نفل) prayers? Those who have intention to practice are entangled in such affairs where in labor and time are short, have to reap more righteousness. Those who can afford can practice according to their capacities while those who can not afford can afford to practice according to their leisure and condition. None should remain unfortunate to practice the remembrance of Allah.

### WAZAAIF (وظائف) IN BRIEF

If nothing is practiced devotion to the prayers five times with the *Jamaat* be adhered to with all sincerity of heart. After the prayers, *Duaa* in brief should be said.

Such *Duaa* can be said while sitting, standing. No more time is spent there of specially *Tasbeeh-e-Fatema* (تسبیح فاطمہ):

*Subhanallah* (سبحان الله) 33 times

*Al hamdo lillah* (الحمد لله) 33 times



use giving in details. The object by the quotation of the *Hadith* above is achieved. There are many verses in Al-Quraan as well in *Hadith* about the remembrance of Allah. There are various methods and *Duaa* about it. Their excellencies and blessings are related. They are collected in various books by the learned. But these collections of *Duaa* and remembrance of Allah to be accumulated and read daily is neither proved by the Prophet of Allah (*sallallahu alayhe wasallam*) nor by his companions nor *Tabeyeen*, and it is very difficult for people, busying their work to recite such a big collection.

The Prophet of Allah (*sallallahu alayhe wasallam*) has given a hint that the practice of the remembrance of Allah and of saying *Duaa* should not be beyond one's power and strength but whatever can be done should be done with regularity and sincerity.

It is a narration from Aboo Hurerah that *Rasool-e-Karim* (*sallallahu alayhe wasallam*) (رسول كريم) has narrated:

"To Practice religion is easy. If a person wishes to over come it with hardships will be over come by, religion. Therefore go straight, be near and win the pleasure of Allah and seek shelter in the morning,

evening and in the later part of night."

Specially in these days when people have little intention and attention to practice compulsory prayers, *Sunnah* and near compulsion prayers, how do you expect them to offer other *Nafl* (نفل) prayers? Those who have intention to practice are entangled in such affairs where in labor and time are short, have to reap more righteousness. Those who can afford can practice according to their capacities while those who can not afford can afford to practice according to their leisure and condition. None should remain unfortunate to practice the remembrance of Allah.

### WAZAAIF (وظائف) IN BRIEF

If nothing is practiced devotion to the prayers five times with the *Jamaat* be adhered to with all sincerity of heart. After the prayers, *Duaa* in brief should be said.

Such *Duaa* can be said while sitting, standing. No more time is spent there of specially *Tasbeeh-e-Fatema* (تسبیح فاطمه):

*Subhanallah* (سبحان الله) 33 times

*Al hamdo lillah* (الحمد لله) 33 times



*Allaho akbar* (الله اكبر) 34 times and in the end

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*La ilaha illallaho wahdahoo la sharikahoo,  
lahul mulko walahul hamdo wahowa ala kulle  
shayen qadir.*

This verse should be said once and after the morning prayer this last verse be said ten times at day or in the night a little time may be spared to recite Al-Quraan, either it be one *para* or a half or a quarter or one or two *ruku*. This can be easily done in a few minutes. This work is considered as a good remembrance of Allah before the theologians (*Azkaare Navvi*). This *wazifa* is brief. It needs no hard labor. No more time can be spared for this. Its righteousness is very immense. A person who does not recite this even, is very unfortunate. More *wazaif* (وظائف) and methods to practice are given later on. Their reward is more and labor is less. A person can select from them according to his leisure and capacity or can get it selected by a saint or a pious persons. This is good and is of great blessings.

### Recitation of Al-Quraan

There are kinds and verses for *wazaif* for the remembrance of Allah. Among them all the best

is the recitation of Al-Quraan. Hazrat Ibrahim Khawas has said:

"There are five remedies for the malady of the soul:

- 1- (1) The recitation of the Al-Quraan and its meaning be understood.
- 2- To keep the stomach empty with the food more than necessary.
- 3- To offer prayers in the late hours of night, i.e., *Tahajjud* (تهجد).
- 4- To implore with tears before the Almighty, and to ask for *Duaa*.
- 5- The Association of the pious people." (*Azkaare Navvi* p 50)

This was the reason why the companions and the *Tabeyeen* took to the recitation of Al-Quraan. Many great and pious souls devoted themselves to the recitation of the Al-Quraan and had the habit of completing the same in a day. Some were those who used to recite the Al-Quraan completely twice a day, one in a day and one at night. Some were there to complete the same four times a day.



The *Mohaddis* (Narrators of *Hadith*) bear a testimony to this fact that Mansur Bin Zazan Ubad Tabeyeen used to complete the recitation of the whole Quraan from Noon prayer (*Zohar*) to the evening prayer [*Asar* (عصر)] and the other recitation of the same was done between *Maghrib* (مغرب) and *Isha* (عشاء) Prayer, and it is obvious that their recitation of the Al-Quraan was not like the recitation of the Hafiz of today, who recite rapidly. Neither the word spoken is understood nor heard correctly. But these people used to recite the Al-Quraan with the observance of proper respect, and undoubtedly it could be their miracle. Their action was beyond human habit and capacity. This fact is associated with some selected persons. But to complete the whole Quraan in three days was the usual practice of many pious persons, but the pious souls used to complete the recitation of the whole Quraan in a week. The stages of the recitation of the Al-Quraan are stated to be seven. Some great learned men used to complete the recitation of the Quraan within ten days. Those who completed the recitation of Quraan in month were less in number the pious persons of the old days considered this a less stage of recitation. (*Azkaare Navvi* p50)

It is necessary these days that woman or a man

should at least complete the recitation of Al-Quraan in a month reciting each *para* a day. if this is not done due to circumstances at least a half or a quarter or three *ruku* (ركوع) should be recited in a day. If this too is not taken to, at least ten or twenty verses be read in a day. It is a narration from Hazrat Mohammad (*sallallahu alayhe wasallam*) that if a person reads twenty verses in a day and night, he will not be considered among the negligent ones. (*Azkaare Navvi* p54)

The success of this world and the world hereafter consists in this act and our fall lies in neglecting such a work. The Quraan contains all the branches of knowledge of the whole universe. Quraan is the mother of all the books.

- (1) To achieve the advantages, blessings and excellence, it is necessary to have ablution, brushing and to be clean and sit in a pure place. To recite the Al-Quraan facing the *Qibla*. If a person knows the meaning, he can recite it with the understanding of the same. If he does not know this, he should think in the heart, that he recites the *kalam* of Allah and He hears it.
- (2) The females who are having the monthly course should not recite and touch it, even



The *Mohaddis* (Narrators of *Hadith*) bear a testimony to this fact that Mansur Bin Zazan Ubad Tabeyeen used to complete the recitation of the whole Quraan from Noon prayer (*Zohar*) to the evening prayer [*Asar* (عصر)] and the other recitation of the same was done between *Maghrib* (مغرب) and *Isha* (عشاء) Prayer, and it is obvious that their recitation of the Al-Quraan was not like the recitation of the *Hafiz* of today, who recite rapidly. Neither the word spoken is understood nor heard correctly. But these people used to recite the Al-Quraan with the observance of proper respect, and undoubtedly it could be their miracle. Their action was beyond human habit and capacity. This fact is associated with some selected persons. But to complete the whole Quraan in three days was the usual practice of many pious persons, but the pious souls used to complete the recitation of the whole Quraan in a week. The stages of the recitation of the Al-Quraan are stated to be seven. Some great learned men used to complete the recitation of the Quraan within ten days. Those who completed the recitation of Quraan in month were less in number the pious persons of the old days considered this a less stage of recitation. (*Azkaare Navvi* p50)

It is necessary these days that woman or a man

should at least complete the recitation of Al-Quraan in a month reciting each *para* a day. if this is not done due to circumstances at least a half or a quarter or three *ruku* (رکوع) should be recited in a day. If this too is not taken to, at least ten or twenty verses be read in a day. It is a narration from Hazrat Mohammad (*sallallahu alayhe wasallam*) that if a person reads twenty verses in a day and night, he will not be considered among the negligent ones. (*Azkaare Navvi* p54)

The success of this world and the world hereafter consists in this act and our fall lies in neglecting such a work. The Quraan contains all the branches of knowledge of the whole universe. Quraan is the mother of all the books.

- (1) To achieve the advantages, blessings and excellence, it is necessary to have ablution, brushing and to be clean and sit in a pure place. To recite the Al-Quraan facing the *Qibla*. If a person knows the meaning, he can recite it with the understanding of the same. If he does not know this, he should think in the heart, that he recites the *kalam* of Allah and He hears it.
- (2) The females who are having the monthly course should not recite and touch it, even



those who are in need of compulsory bath should not do the same.

- (3) A person without ablution can recite the same orally but can not touch the Al-Quraan.
- (4) All the words and alphabets of the Al-Quraan should be recited correctly and with proper intention. It is a sin to recite it incorrectly. It is therefore necessary for every person to have recitation of the same before a learned person and get himself corrected.
- (5) If there is any difficulty to face *Qibla* due to circumstances or some reasons, he should recite facing any direction but one should do it with respect and humbleness. There is no objection in reciting it while sitting, walking, and sleeping.

#### **Duaa [prayer] is answered at the end of the recitation of Al-Quraan**

It is stated in *Hadith Sharif* that prayers or *Duaa* are accepted at the end of the recitation of Al-Quraan, and special mercy of Allah is bestowed. The head of *Tafseer* (Explanatory notes) Imam Hazrat Mujahid has said that it was a custom of the companions of the Prophet (*sallallahu alayhe wasallam*) that after the completion of the recitation of the whole Quraan they used to say

*Duaa* collectively, and used to say that Allah's special mercy is bestowed after the completion of the Quraan, and the prayers are answered.

It is a narration with a testimony from Hazrat Hasan that when he used to complete the recitation of the whole Quraan, he assembled his house-mates and pray together with them. (*Azkaare Navvi p49*)

#### **The important *Duaa* (prayers) in the morning and evening**

Quraan *Sharif* as well *Hadith* do emphasis the remembrance of Allah. The Al-Quraan says:

وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ.

*Wasabbbeh be hamde rabbeka bil ashiyye wal ibkaar*

Remember Allah morning and evening.

The Prophet of Allah relates in the *Hadith* that Allah says, 'O My Servant! You remember Me a little while after the *Fajr* [فجر] prayer of morning] and after the *Asar* [prayer of evening]. I'm responsible for your needs in between both the times (morning and evening)'. (*Masnade-Ahmed*)



those who are in need of compulsory bath should not do the same.

- (3) A person without ablution can recite the same orally but can not touch the Al-Quraan.
- (4) All the words and alphabets of the Al-Quraan should be recited correctly and with proper intention. It is a sin to recite it incorrectly. It is therefore necessary for every person to have recitation of the same before a learned person and get himself corrected.
- (5) If there is any difficulty to face *Qibla* due to circumstances or some reasons, he should recite facing any direction but one should do it with respect and humbleness. There is no objection in reciting it while sitting, walking, and sleeping.

#### **Duaa [prayer] is answered at the end of the recitation of Al-Quraan**

It is stated in *Hadith Sharif* that prayers or *Duaa* are accepted at the end of the recitation of Al-Quraan, and special mercy of Allah is bestowed. The head of *Tafseer* (Explanatory notes) Imam Hazrat Mujahid has said that it was a custom of the companions of the Prophet (*sallallahu alayhe wasallam*) that after the completion of the recitation of the whole Quraan they used to say

*Duaa* collectively, and used to say that Allah's special mercy is bestowed after the completion of the Quraan, and the prayers are answered.

It is a narration with a testimony from Hazrat Hasan that when he used to complete the recitation of the whole Quraan, he assembled his house-mates and pray together with them. (*Azkaare Navvi* p49)

#### **The important *Duaa* (prayers) in the morning and evening**

Quraan *Sharif* as well *Hadith* do emphasis the remembrance of Allah. The Al-Quraan says:

وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ.

*Wasabbah be hamde rabbeka bil ashiyye wal ibkaar*

Remember Allah morning and evening.

The Prophet of Allah relates in the *Hadith* that Allah says, 'O My Servant! You remember Me a little while after the *Fajr* (فجر) prayer of morning| and after the *Asar* [prayer of evening|. I'm responsible for your needs in between both the times (morning and evening)'. (*Masnade-Ahmed*)



### SAYYADUL ISTAGHFAR (سيد الاستغفار)

The Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'This is *Sayyadul Istaghfar*. If a person recites it in the morning and dies at night he goes to heaven and one who prays or recites in the morning and dies the same day goes to heaven.'

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أُبُوهُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأُبُوهُ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ. (بخاري، اذكار نووي)

*Allahumma anta rabbi, lailaha illa anta khalaktani wa ana abdoka, wa ana ala ahdika wa waadika mastata'to abuo laka be nemateka alayya wa abuo be zanbe fagh ferlee, fa innahoo la yaghferuzzunooba illa anta, aauzubeka min sharre ma sna'to.*

O Allah! Thou art my nourisher. There is none save Thee worthy to be worshipped and I am Thy slave and act according to my capacity on Thy bounties which thou has bestowed on me and come to Thee with my sins so forgive me, because there is none save Thee to pardon the sins. I seek Thy shelter from my all evil deeds.

### Tasbeeh (تسبيح)

It is related in *Hadith Sharif* that the Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'One who says *La ilaha illallahu* (لَا إِلَهَ إِلَّا اللَّهُ) will go to heaven and a person who recites a hundred times *Subhanallahe wabe hamdehi* (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) will have one lakh and twenty four thousands righteousness written in his name'. Again the companions of the Prophet (*sallallahu alayhe wasallam*) said, 'None from among us will have annihilation (will not be chastised)'. The Prophet of Allah (*sallallahu alayhe wasallam*) said, 'Of course many from among you will go to the next world with such a mighty number of good that if they be placed on a mountain, it will turn into water. But after that all the bounties and blessings of Allah bestowed on will be brought before and in comparison to these rewards and bounties that good will be nothing. Afterwards Allah by His mercy and excellence will set His slaves free from the punishment'. [Targhib (ترغيب)]

The Prophet of Allah (*sallallahu alayhe wasallam*) has narrated. 'One who recites morning and evening *Subhanallahe wabe hamdehi* (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) a hundred times will have all his sins



forgiven even if they are as many as the foam of the ocean (*Bukhari Sharif*). The Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'A person who finds wakefulness at night difficult, and has a miserly nature to spend money in the path of Allah and has no courage to fight a holy war should recite *Subhanallahe wabe hamdehi* more and more because this is more beloved than spending of a mountain of gold in the path of Allah [*Targhib-o-Tasbeeh* (ترغيب و تسبیح)]. With this *Subhanallahe wabe hamdehi* (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) if the recitation of *Subhanallahelazeem* (سُبْحَانَ اللَّهِ) be said along with, it is better. These two wordings can be easily recited and are very easy to say but their weight is very heavy in the balance of action. The Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'These four words are most dear to Allah:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

*Subhanallahe wal hamdo lillahe wala ilaha illallah wallaho akbar*'. (*Muslim Sharif*)

The Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'Five things are very weighty in the balance of actions. (Of the five, four are words which are said before in the forth said *Hadith*), the fifth one is to endure very patiently the death

of the children on the part of the parents (*Masnade Ahmed*). In some of *Hadith* of *Tirmizi Sharif* these wordings be added and recited together along with the fore said ones. These are:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

*La haula wala quwwata illa billahil aliyyil azeem.*

There are many excellencies and blessings of the above expressed. The Prophet of Allah (*sallallahu alayhe wasallam*) has said to Abu Hureyre that *La haula wala quwwata illa billah* (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) be recited more and more because these words are from the treasury of heaven. Imam Makbul has narrated, that one who recites:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَنجَاءَ مِنَ اللَّهِ إِلَّا إِلَيْهِ

*La haula wala quwwata illa billah wala manja'a minallahe illa ilayhe*

Except Allah there is no place to get relief from the punishment nor to get shelter.

He will be spared from seventy calamities poverty or want is lesser than all the other ones (*Mishqat Sharif*). The Prophet of Allah has said, '*La haula wala quwwata illa billah* (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) is a remedy for ninety nine diseases, of these the lesser



one grief and sorrow (*Mishqat Sharif*)'.

The Prophet of Allah has said, 'One who recites this *Duaa* morning and evening seven times, Allah will be a security for one's all works, and worries (i.e., all his needs be fulfilled and the hardships be easy)'. The *Duaa* is:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ  
الْعَظِيمِ. (اذكار نووي، بحواله ابن سني)

*Hasbiyallaho la ilaha illa howa aleyhe  
tawakkalto, wahowa rabbul arshil azim*

Allah is enough for me. None save Allah is worthy to be worshipped I relied on Him and He is the owner of *Arsh-e-Azeem* (the highest heaven). (*Azkaare Navvi*)

The Prophet of Allah (*sallallahu alayhe wasallam*) has narrated, 'One who recites these wordings on Friday three times before Friday prayers will have all his sins pardoned even if they may be as much as the foam of the ocean'.

Some one informed Hazrat Aboo Darda that his house was burnt. Hazrat Aboo Darda replied carelessly, 'It is not burnt. Allah will never do so, because I have heard from Hazrat Rasool-e-Khuda (*sallallahu alayhe wasallam*) that one who recited this verse in the beginning of the day will not

receive any harm till evening, and if he recites in the evening will have no damage till the morning and according to some narration even on himself and his children and property, no harm will befall there on. I have recited this verse in the morning, how can my house burn?' Then the people said to him to go with and see whether it was burnt or not. Then all went together and saw that the whole street was on fire and the house of Aboo Darda was safe, even though it was amidst the street. This verse is:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ  
الْعَرْشِ الْعَظِيمِ، مَا شَاءَ اللَّهُ كَانَ وَلَمْ يَشَاءَ لَا يَكُونُ لَا  
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، اللَّهُمَّ إِنِّي  
أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا  
إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ. (اذكار نووي، بحواله ابن سني)

*Allahumma anta rabbi la ilaha illa anta  
aleyka tawkkalto wa anta rabbul arshil azeem,  
masha Allaho kana walam yshao la ykoono la  
hauila wala quwwata illa billahil aliyyil azim,  
aalamo annallah ala kulle sheyen qadir wa  
annallah qad ahata bekulle shayen elma,  
Allahumma innee auzobika min sharre nafsee  
wa sharre kulle dabbatin anta aakhizun*



*binasiyateha      anna      rabbi      ala*  
*siratemmustaqeem.*

O Allah! Thou art my nourisher! There is none save Thee worthy to be worshipped I have trusted Thee. Thou art the owner of *Arsh-e-Azeem* (The highest heaven) whatever thou hast wished has come into being and whatever Thou hast not wished will never happen. Without Allah's help none can be free from evil and without His help no good can be achieved. I know that Allah is overpowering on everything, and His knowledge encompasses over every thing. O Allah! I seek Thy Shelter from the evil of myself and from the evil of every living creature that is in Thy power. Verily My Lord is on the right path.

### **ISTAGHFAR** (استغفار)

It is very difficult to remain pure and pious because a human being has many desires. Nearly all of us are sinners. Nobody escapes sins. Even the religious ones are entangled in small and great sins. The negligent ones are deeply engrossed in sins. If we ponder well prayers and obedience should be in consonance with the glory of Allah and to practice negligence is a kind of sin and none is free from such a sin, because no one can

fulfill the prayers and obedience worthy of the glory of Allah, and therefore Allah has bestowed on His slaves as easy prescription to escape sins and negligence. This prescription is penitence or repentance and *Istaghfar*. (May Allah forgive us.) It is a narration in *Hadith Sharif* that man is liable to commit sins. The best among the sinners is one who repents [*Tirmizi, Ibne Majah, Darmi* (ترمذی، ابن ماجه، دارمی)]. Repentance has its fact that a human being should repent for his past deeds and should vow not to repeat them again. And the meaning of *Istaghfar* is to ask for forgiveness from Allah for the deeds done in the past. *Hadith Sharif* says, 'One who repents becomes so clean as he has not done any sin. [*Ibne Majah, Baihaqi* (ابن ماجه، بیہقی)]

The Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'O ye people! Repent, I too repent a hundred times in a day'. [*Muslim* (مسلم)]

It is in the *Hadith Sharif* that when a person commits a sin, a black dot get on his heart, if he repents and says *Istaghfar* that black dot gets removed, and his heart becomes pure otherwise the more he commits sins the more dots get in till his heart becomes all black, and this blackness is a rust for the heart [*Masnad-e-Ahmed Tirmizi* (مسند ترمذی)]



[احمد ترمذی]. In several *Ahadith* it is said that when the heart gets rusted the person can not differentiate between good and evil. The Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'One who regularly repents with sincerity (says *Istaghfar*) or ask forgiveness from Allah. Allah provides him with a easy and smooth path, removes his penury and hardships and makes him free from all worries. And provides him with subsistence unforeseen [*Masnade Ahmed, Aboo Dawood, Ibne Majah* (مسند احمد، ابو داؤد، ابن ماجه)].

The Prophet of Allah (*sallallahu alayhe wasallam*) has narrated, 'These are the wordings of *Sayyadul Istaghfar*:

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. (بخاري، اذكار نووي)

*Allahumma anta rabbi, la ilaha illa anta, khalaktani wa ana abdoka, wa ana ala ahdeka wa wadeka mastatato, auzobeka min sharre ma sanato abuoo laka be nemateka alayya wa abuoo be zanbi faghferli, fa innahoo la yaghferuzzunuba illa anta'.*

The Prophet of Allah (*sallallahu alayhe wasallam*)

says that if a person recites this with all sincerity of heart and dies the same, he goes to heaven and recites at night and dies before night he goes to heaven. (*Bukhari Sharif*)

The companions of the Prophet (*sallallahu alayhe wasallam*) used to relate that the Prophet of Allah (*sallallahu alayhe wasallam*) used to recite these wordings in the assembly a hundred times. These words are:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ. (مسند

احمد، ترمذی، ابو داؤد، ابن ماجه از مشكاة)

*Rabbigh ferlee wa tub alayya innka antat tawwabul ghafoor*

The Prophet of Allah has said, 'One who recited this verse, all his sins are forgiven even if he has committed a great sin of fleeing from the field of a holy war'. This *Istaghfar* is:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

(ترمذی، ابن ماجه از مشكاة)

*Astaghferullahallazi la ilaha illa howal hayyul qayyum wa atuboo ileyhe. (Tirmizi Sharif)*

I beg of Allah's forgiveness. There is none save Allah worthy to be worshipped. He is ever living and everlasting.



**Special Duaa After Namaz (Prayer)**

It is a narration from Hazrat Mughira Bin Shoaba that *Rasulullah* (sallallahu alayhe wasallam) used to recite this *Duaa* (Prayer) after the *Namaz*. *Duaa* is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا  
مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ. (بخاري،  
مسلم، مشكاة)

*La ilaha illallaho wahdahoo la sharikalahoo,  
lahul mulko walahul hamdo wa howa ala kulle  
shayen qadir, Allahumma la mane lema  
aateyta wala moatiya lema manata wala  
yanfao zaljadde minkal jadde*

There is none save Allah worthy of being worshipped. He is one. There is nor partner to Him. The whole universe is His. All praises are due to him. He is all powerful over everything. O Allah! There is none to hinder what Thou givest. And whatever is stopped by Thee, there is none to give. No attempt can be successful against Thy wish.

**Tasbeeh-e-Fatema (تسبیح فاطمه)**

This practice is very short. Its righteousness and

blessings are many. The *Hadith* bear a great testimony to its excellencies specially the Prophet of Allah (sallallahu alayhe wasallam) has asked Hazrat Fatima to recite this *Tasbeeh*. Even Hazrat Ali used to recite this with regularity. It needs a few minutes to recite. One who remains negligent of the recitation of this, is a very unfortunate one. After every *Namaz* it should be recited as shown below:

Thirty three times *Subhanallah* (سبحان الله)

Thirty three times *Al hamdo lillah* (الحمد لله)

Thirty four times *Allaho akbar* (الله اكبر) and at the end,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*La ilaha illallaho wahdahoo la sharikalahoo,  
lahul mulko walahul hamdo wa howa ala kulle  
shayen qadir*

It is a narration in *Muslim Sharif* that the reciter of the above, never remains disappointed. It is another narration in *Muslim Sharif* that one who recites this *Tasbeeh*, all his sins are forgiven even if they may be as much as the foam of the ocean.



### The Reward of Haj and Umra

It is a narration from Hazrat Rasulullah (sallallahu alayhe wasallam) that a person who offers the morning prayers with the Jamaat [جماعت] assembly and sits there engrossed in Allah's remembrance till the rising of sun (the sun rises a little high), and afterwards offers two Rakat prayers, will get the righteousness of Haj (pilgrimage) and umra. (Tirmizi Mishqat).

### Aayatul Qursi (آيت الكرسي)

It is a narration from Hazrat Mohammad (sallallahu alayhe wasallam) that a person who recites Aayatul Qursi after every Namaz will not be prevented from going to heaven except by death, i.e., just after death he will go to heaven immediately, and has further related that a person who recites Aayatul Qursi before going to bed, Allah will protect his and neighbor's house against any calamity or mishap. [Mishqaat (مشكاة)]

The Prophet of Allah (sallallahu alayhe wasallam) has narrated, 'A person after the Namaz of the morning and evening (Maghrib) recites these verses ten times sitting as he does while praying, will have ten rewards for every letter

there in, written in his accounts and will have ten sins forgiven, ten stages raised up and these words will be a great protection for him against any difficulty, mishap and satanic evils. These words are:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
بِيَدِهِ الْأَمْرُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illallaho wahdahu la sharika lhu,  
lhul mulko walahul hamdo beyadehil amro,  
yohyi wa yomeeto wa howa ala kulle shayen  
qadir.

Hazrat Abdullah Ibne Masood has narrated that the ten verses of Sura Baqar (سوره بقره) are such that a person if recites these at night Shaytan will not enter his house and no calamity, mishap, disease or any sorrowful information will be fall him or members of his family and if these verses were to be breathed over to a mad man, he will come to his senses. These verses are the beginning four verses of Sura Baqar, Aayatul Qursi and two verses after that and the last three verses of Sura Baqar. (Tirmizi)

### A clarification

There is a very big collection of Allah's remembrance, its methods and ways which are



### The Reward of Haj and Umra

It is a narration from Hazrat *Rasulullah* (*sallallahu alayhe wasallam*) that a person who offers the morning prayers with the *Jamaat* [جماعت assembly] and sits there engrossed in Allah's remembrance till the rising of sun (the sun rises a little high), and afterwards offers two *Rakat* prayers, will get the righteousness of *Haj* (pilgrimage) and *umra*. (*Tirmizi Mishqat*).

### *Aayatul Qursi* (آیت الکرسی)

It is a narration from Hazrat *Mohammad* (*sallallahu alayhe wasallam*) that a person who recites *Aayatul Qursi* after every *Namaz* will not be prevented from going to heaven except by death, i.e., just after death he will go to heaven immediately, and has further related that a person who recites *Aayatul Qursi* before going to bed, Allah will protect his and neighbor's house against any calamity or mishap. [*Mishqaat* (مشكاة)]

The Prophet of Allah (*sallallahu alayhe wasallam*) has narrated, 'A person after the *Namaz* of the morning and evening (*Maghrib*) recites these verses ten times sitting as he does while praying, will have ten rewards for every letter

there in, written in his accounts and will have ten sins forgiven, ten stages raised up and these words will be a great protection for him against any difficulty, mishap and satanic evils. These words are:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
بِيَدِهِ الْأَمْرُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*La ilaha illallah wahdahu la sharika lhu,  
lhul mulko walahul hamdo beyadehil amro,  
yohyi wa yomeeto wa howa ala kulle shayen  
qadir.*

Hazrat *Abdullah Ibne Masood* has narrated that the ten verses of *Sura Baqar* (سوره بقره) are such that a person if recites these at night *Shaytan* will not enter his house and no calamity, mishap, disease or any sorrowful information will befall him or members of his family and if these verses were to be breathed over to a mad man, he will come to his senses. These verses are the beginning four verses of *Sura Baqar*, *Aayatul Qursi* and two verses after that and the last three verses of *Sura Baqar*. (*Tirmizi*)

### A clarification

There is a very big collection of Allah's remembrance, its methods and ways which are



mentioned in *Hadith*, are meant to be recited and said at day and night.

In this book these *Duaa* and remembrances are mentioned which can be easily said and remembered and their excellencies and blessings are many. It is not difficult to recite and remember them. If a little heed is paid to. If all these can not be recited and remembered, a few easy ones be selected and practiced. If nothing can be done then one should say Allah's remembrance *La ilaha illallah* (لَا إِلَهَ إِلَّا اللَّهُ) or only *Allah! Allah!* (اللَّهُ! اللَّهُ!) while sitting, walking, with ablution or without ablution, day and night and in every state he should remember in his heart. This all is Allah's great beneficence. It is very unfortunate to remain negligent of Allah's remembrance. Every Muslim should be on guard I have included in this book selected short *Wazaif* and can easily be remembered. They are important and significant.

### PRACTICES IN BRIEF BOTH BENEFICIAL TO THIS WORLD AND RELIGIOUS AFFAIRS.

- (1) At night, later hours if one can boldly get up, are very effective for prayers and *Duaa*. All the Prophets and saints of all religious or sects considered these hours very important.

At this hour eight *Rakats* (ركعت) of *Tahajjud* (تهجد) be offered. If eight can not be said one can offer as many as he can. After the end of this prayer he can ask for *Duaa* (prayers) and if one is unable to do that, one can rise a little and recite *Kalma-e-Tayyaba* (كلمه طيبه):

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*La ilaha illallah Mohammdur rasulullah*

and say *Duaa* for his object. If one has no courage to get up late at night at the time of *Tahajjud* prayers, one should practice that after the *Sunnat* of *Isha* prayers, and before *Vitar Namaz* (وتر نماز) some *Rakats* be offered with the intention of *Tahajjud* prayers.

- (2) This *Duaa* be said after *Subba Sadiq* (dawn) The *Duaa* is:

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ وَخَيْرَ مَا فِيهِ  
وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَشَرِّ مَا فِيهِ.

*Asbahna wa asbahalmulko lillah, wal hamdo  
lillah wala ilaha illallah wahdahu la  
sharikalhu, la hul mulko walahul hamdo .wa*



howa ala kulle shayen qdir Allahuma innee as  
aaloka kher hazal yaume wa khera ma fihe wa  
auzobika min sharre hazal yaume wa sharre  
ma fihe

After this *Duaa*, 100 times this *Tasbeeh* be  
recited:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ.

*Subhanallahe wabe hamdehi Subhanallahil azim*  
and 100 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا  
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

*Subhanallahe wal hamdo lillahe wala ilaha*  
*illallah wallaho akbar wala haula wala*  
*quwwata illa billahil alayyel azeem*

These two *Tasbeeh* be recited before the  
morning prayer (*Namaz*) and because of  
some reason if it is not done before it, be said  
after the *Namaz* (prayer).

- (3) The *Namaz* (prayer) of the morning be  
offered in the assembly (*Jamaat*) and before  
the *Duaa* these wordings be recited ten times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*La ilaha illallah wahdahu la sharikalahu,*  
*lahul mulko walahul hamdo wa howa ala kulle*  
*shayen qadir.*

seven times this *Duaa* be said

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ أَسْأَلُكَ الْجَنَّةَ

*Allahumma ajernee minannar as aalokal jannata*

O Allah! Keep me away from hell, I seek  
from Thee heaven.

And seven times these words be recited:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

*Hasbeyallah la ilaha illa huwa aleyhe*  
*tawakkalto wa howa rabbul arshil azeem*

These are very effective for worldly needs,  
hardships may be cased. If all the time cannot  
be said, before the *Duaa* asked for by the  
leader of the *Namaz*, they can be recited after  
that.

Then to recite the following verses of the  
*Quraan Sharif*. They are very useful for the  
achievement of worldly desires and religious  
ones. The religious people have laid much  
stress on them. These verses should be  
memorized and after every prayer they  
should be said regularly and sincerely. These



howa ala kulle shayen qdir Allahuma innee as  
aaloka kher hazal yaume wa khera ma fihe wa  
auzobika min sharre hazal yaume wa sharre  
ma fihe

After this *Duaa*, 100 times this *Tasbeeh* be  
recited:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ.

*Subhanallahe wabe hamdehi Subhanallahil azim*  
and 100 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا  
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

*Subhanallahe wal hamdo lillahe wala ilaha*  
*illallaho wallaho akbar wala haula wala*  
*quwwata illa billahil alayyel azeem*

These two *Tasbeeh* be recited before the  
morning prayer (*Namaz*) and because of  
some reason if it is not done before it, be said  
after the *Namaz* (prayer).

- (3) The *Namaz* (prayer) of the morning be  
offered in the assembly (*Jamaat*) and before  
the *Duaa* these wordings be recited ten times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*La ilaha illallah wahdahu la sharikalahu,*  
*lahul mulko walahul hamdo wa howa ala kulle*  
*shayen qadir.*

seven times this *Duaa* be said

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ أَسْأَلُكَ الْجَنَّةَ

*Allahumma ajernee minannar as aalokal jannata*

O Allah! Keep me away from hell, I seek  
from Thee heaven.

And seven times these words be recited:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

*Hasbeyallah la ilaha illa huwa aleyhe*  
*tawakkalto wa howa rabbul arshil azeem*

These are very effective for worldly needs,  
hardships may be cased. If all the time cannot  
be said, before the *Duaa* asked for by the  
leader of the *Namaz*, they can be recited after  
that.

Then to recite the following verses of the  
*Quraan Sharif*. They are very useful for the  
achievement of worldly desires and religious  
ones. The religious people have laid much  
stress on them. These verses should be  
memorized and after every prayer they  
should be said regularly and sincerely. These



verses are *Sura Fateha* (سوره فاتحه), *Aayatul Qursi* (آية الكرسي). After that, these verses be recited after every prayer:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا  
بِالْقِسْطِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.

*Shahedallaho annahu la ilaha illa howa wal  
malayekato wa oolul ilme qaaeman bil qiste,  
la ilaha illa howal azeezul hakeem.*

Allah is a witness for that, that there is none save Him worthy of worship. Even angles and the learned are witnesses, being firm in their judgment.

There is no deity save Allah. He is all majesty, powerful and wise.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ، وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ  
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ، وَمَنْ يَكْفُرْ بِآيَاتِ  
اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ. (البقرة)

*Innaddeena endallahel islam, wa makhtala  
fallazeena ootul kitaabe illa min bade ma jaa  
humul ilme baghyam beynahum wa man  
yakfur be ayatillahe fa innallah sareeul  
hisaab.*

Verily Islam is only religion dear to Allah.

The bearers of heavenly books fight (not that they do not know) after their being aware of the knowledge. Only for the sake of mischief. And those people who deny the verses of Allah, (remind them) Allah will soon ask for their accounts.

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ  
الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يَدُكَ  
الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ  
وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ.

*Qulillahumma malikul mulke tuatetyal mulka  
man tashao wa tanziul mulko mimman tashao  
wa toizzo man tashao wa tozillo man tashao  
be yadikal khayr, Innaka ala qulle shayen  
qadir. Toolejullayl finnahare wa toolijun  
nahare fillayle wa tukhrejul hayya menal  
mayyete wa tukhrejul mayyata menal hayye  
wa tarzoko man tashao be ghere hisaab.*

You say, Allah! the owner of the kingdom. Thou bestoweth kingdom on whom so ever Thou desireth, Thou giveth honor to whom so ever, Thou wisheth and giveth disgrace to whom so ever Thou desireth. All good and evil are in Thy power. Verily Thou art the most powerful. Thou



includeth night unto day and day into night. Thou bringeth for the living from the dead and the dead from the living and giveth countless subsistence to whom so ever thou desireth.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ . هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِمِّنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ، سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ. هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى، يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ. (الحشر: ٢٢-٢٤)

*Ho walla hullazee la ilaha illa howa aalemul ghaibe washahadata howar rahmaanur rahim. Ho wallahullazee la ilaha illa howal malikul quddusus salaamul mumenu muhaymenul azeezul jabbarul mutakabbir Subhanallahe amma yushrekoon. Howallahul khaliquul bareul musawwero lahul asmaul husna yosabbeho lhoo ma fissamawate wal arze wa howal azeezul hakeem. (Sura Hashar: 22-24)*

After that *Sura Kaferoon* (سوره كافرون), *Sura Ikhlas* (سوره اخلاص) and *Sura Naas* (سوره ناس) should be recited and after the morning and evening prayers (*Fajer* and *Maghrib*), the following *Duaa* should be added and recited.

Afterwards one should breathe on both hands and the same be turned on the whole body. This is the prescription for every diseases and calamities. *Duaa* are:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ، إِنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا.

*Bismillahillazee la yazurro maa ismehee Shayen fil arze wala fissamaye wa howassameeul aleem. Auzo bikalematillahittammat min sharre ma khalaq, fallaho khairun hafeza, wa howa arhamurrahameen. Innallah qad ahaat be qulle shayen elma.*

- (5) If there is time to be spared after the morning prayers, 314 times *Hasbonallaho wa neamal wakeel* (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ) should be made a practice for the recitation. This is a key for the solution for the hardships, both worldly and religiously and a key to success.
- (6) After this, the recitation of Al-Quraan be made a practice to recite, least a *para* or if there is little time to spare one can recite as much as one can. If one does not know the



pronunciation and accents of the words one can know or learn from the religious learned person.

- (7) He should then recite *Duaa* accepted and considered selected. There is a collection of such *Duaa*.
- (8) After the sun rises and if he goes a bit higher up and spreads his light on the earth the four *Rakat Namaz* (رکعت نماز) known as prayers of *Chasht* be said. There are many excellencies of the same in the *Hadith*. Allah is responsible for the fulfillment of all his works and after the completion of the four *Rakaats* one should ask for *Duaa*. O Allah! Give blessings in all my works and make them easy. Ease my hardships. Save me from great and small evils. One should resolve not to do any work against *Shariat* and then one can go on with work.
- (9) *Zohr, Asr, Maghrib, Isha* all the prayers should be offered with the assembly, and after every *Namaz* (prayer) the above mentioned *Duaa* to be recited. One can receive twenty-seven times more righteousness to offer *Namaz* with the *Jamaat*.

The Prophet of Allah (*sallallahu alayhe*

*wasallam*) has expressed his *displeasure* and announced his warning against giving up the *Jamaat*, and praying alone in the house. Hazrat Abdullah Bin Masood has related, 'If you offer Prayers in the houses leaving aside the mosques and acting against the *Sunna* of the Prophet of Allah (*sallallahu alayhe wasallam*) there is a suspense that you may be deprived of your faith'. The Prophet of Allah (*sallallahu alayhe wasallam*) expressed his intention to set fire to the houses of those who do not pray with the *Jamaat*.

- (10) It is useless to waste times in gossips after the *Isha* prayers. People must go to sleep as early as they can so that they can get up early at the late hours of night. When Hazrat Farooq-e-Azam saw people in gossips or waste time he forbade them and advised them to go to bed early. It was possible that they might get up early for *Tahajjud*. It is tolerable if it is done for acquiring knowledge and other important works.
- (11) Before going to bed, say *Aayatul Qursi* the last verses of *Sura Baqar, Aamanarrasulu* (beginning from) till last and four *Qul* (قل) be recited and breathed on the hands and they be rubbed over the whole body. This is a



*Sunnat* of the Prophet of Allah (*sallallahu alayhe wasallam*) and is a remedy for safety. If can be possible a hundred times *La haula wala quwwata illa billah* (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) be recited and go to sleep with the recitation of *Darud Sharif*.

There are certain remembrances and *Duaa* are mentioned on the pages of this book. It is not hard to memorize and practice them besides these, the Prophet of Allah (*sallallahu alayhe wasallam*) has mentioned other *Duaa* to be recited morning and evening. If person memorizes them and practices and acts accordingly to the dictate of Al-Quraan, he will be considered among *Azzakirullah* [الذاكر الله] one among the more reciter of the remembrance of Allah]. These *Duaa* are published. There is another separate book known as *Masnoon Duaa* (مسنون دعا) has been published. It should be kept with them and be recited daily, so that many can be memorized and practiced. It is my humble request that whenever your brother ask for *Duaa*, remember me, the publisher, the donor of this *Kitaab* and his dead ones in the *Duaa* too.

## EXCELLENCIES OF *DARUD SHARIF* AND OTHER *MASLA* (مسئله)

Many learned and religious people have written books on the excellencies and practices of *Darud Sharif*. In this pamphlet a part of the same is written for the benefit of all the Muslims. The most vital and important is the Quraanic verse about the *Darud Sharif*.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

*Innallah wa mala ye katahu yosalloona alan nabee ya ayyohallazeena aamanoo salloo aleyhe wa sallemoo tasleema*

Allah pronounces the honor and respect for our *Rasool-e-Kareem* (رسول كريم). It is manifested here that Allah and His angels keep on *Darud Sharif* to our Prophet Mohammad (*sallallahu alayhe wasallam*) and after all the Muslims are commanded to send the same *Darud Sharif*, to the Prophet of Allah (*sallallahu alayhe wasallam*).

In this above verse the reference is towards Allah. Its meaning is to respect the Prophet (*sallallahu alayhe wasallam*) with honor and mercy. The sending of *Darud Sharif*, as commanded by Allah



*Sunnat* of the Prophet of Allah (*sallallahu alayhe wasallam*) and is a remedy for safety. If can be possible a hundred times *La haula wala quwwata illa billah* (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) be recited and go to sleep with the recitation of *Darud Sharif*.

There are certain remembrances and *Duaa* are mentioned on the pages of this book. It is not hard to memorize and practice them besides these, the Prophet of Allah (*sallallahu alayhe wasallam*) has mentioned other *Duaa* to be recited morning and evening. If person memorizes them and practices and acts accordingly to the dictate of Al-Quraan, he will be considered among *Azzakirullah* [الذاكر الله] one among the more reciter of the remembrance of Allah]. These *Duaa* are published. There is another separate book known as *Masnoon Duaa* (مسنون دعا) has been published. It should be kept with them and be recited daily, so that many can be memorized and practiced. It is my humble request that whenever your brother ask for *Duaa*, remember me, the publisher, the donor of this *Kitaab* and his dead ones in the *Duaa* too.

## EXCELLENCIES OF *DARUD SHARIF* AND OTHER *MASLA* (مسئله)

Many learned and religious people have written books on the excellencies and practices of *Darud Sharif*. In this pamphlet a part of the same is written for the benefit of all the Muslims. The most vital and important is the Quraanic verse about the *Darud Sharif*:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

*Innallah wa mala ye katahu yosalloona alan nabee ya ayyohallazeena aamanoo salloo aleyhe wa sallemoo tasleema*

Allah pronounces the honor and respect for our *Rasool-e-Kareem* (رسول كريم). It is manifested here that Allah and His angels keep on *Darud Sharif* to our Prophet Mohammad (*sallallahu alayhe wasallam*) and after all the Muslims are commanded to send the same *Darud Sharif*, to the Prophet of Allah (*sallallahu alayhe wasallam*).

In this above verse the reference is towards Allah. Its meaning is to respect the Prophet (*sallallahu alayhe wasallam*) with honor and mercy. The sending of *Darud Sharif*, as commanded by Allah



in the above verse, by the angels refers to their praying for mercy, and blessings on the Prophet of Allah (*sallallahu alayhe wasallam*). And the same is the significance of the *Darud Sharif* by Muslims to the Prophet of Allah (*sallallahu alayhe wasallam*) there by, they pray to Allah (*sallallahu alayhe wasallam*). The companions of the Prophet of Allah (*sallallahu alayhe wasallam*) have inquired of the Prophet of Allah about this verse, and expressed that Allah has given them the order of two things. One is *Darud Sharif* and second *Salaam*. The way of *Salaam* is shown in the *Namaz* while reciting *Attahyaat*:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

*Assalamo aleyka ayyohannabeyyo wa rahmatullahe wa barakatohoo.*

But they expressed that they had no knowledge of the way of sending *Darud*. The Prophet of Allah (*sallallahu alayhe wasallam*) said, that they should recite this *Darud*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

*Allahumma salle ala Mohammadin wa ala*

*aale Mohammadin kama sallayta ala ibraheema wa ala aale ibraheema innaka hamidunmmajeed. Allahumma barek ala Mohammadin wa ala aale Mohammadin kama barakta ala ibraheema wa ala aale ibraheema innaka hamidummajeed.*

And therefore after *Attahyaat* this recitation of *Darud* in the prayer (*Namaz*) is *Sunnat* it must be remembered that the obligations of the Prophet of Allah demanded that the Muslims should send some reward on their part for countless obligations but the wordings which are addressed to the Muslims in this *Darud Sharif* do mean that instead of sending some gift from them to the Prophet of Allah (*sallallahu alayhe wasallam*), they should pray to Allah that He may send His more mercy on the Prophet of Allah (*sallallahu alayhe wasallam*). This verse points out that the dignity of the Prophet of Allah is so high and exalted that all the *Ummat* together send a reward to the Prophet of Allah (*sallallahu alayhe wasallam*). It is still too small and it can never be a reward in comparison to the obligations done on us but we must pray to Allah to bestow his more mercy and kindness to Prophet of Allah (*sallallahu alayhe wasallam*) according to his dignity. It is very obvious that the Prophet of Allah (*sallallahu alayhe wasallam*) needs no *Duaa* or prayer from us but all its reward reaches us. Its



narration will be done later on.

*Darud Sharif* is specially meant for honor the Prophet of Allah (*sallallahu alayhe wasallam*). The blessings excellencies and mercy of *Darud Sharif* and salutations along with commandment of Allah bestowed on our Prophet (*sallallahu alayhe wasallam*) which are given in Al-Quraan and *Shariat* have not been bestowed upon any *Ummat* and *Shariat* of the past.

When *Darud Sharif* is compulsory and near compulsion, the Muslim *Ummat* is unanimous in its opinion that as *Kalma-e-Tawheed* is compulsory to say once in life, in the same way to recite *Darud Sharif* and send it to the Prophet of Allah (*sallallahu alayhe wasallam*) is compulsory. And when the sacred name of the Prophet of Allah (*sallallahu alayhe wasallam*) is mentioned, it is near compulsion to send *Darud Sharif* both by speaker and a hearer. It is narrated by the Prophet of Allah (*sallallahu alayhe wasallam*), 'A Person in whose presence my name is mentioned and no *Darud Sharif* is sent by him is disgraced (*Tirmizi*)'. The Prophet of Allah (*sallallahu alayhe wasallam*) has said that person is miser who does not send *Darud Sharif* to me when my name is mentioned (*Tirmizi*).

It is *Sunnat-e-Mauqqidha* (سنت مؤکده) to recite

*Darud Sharif* after *Attahyaat* in the *Namaz*.

### Times when the recitation of *Darud Sharif* is necessary

When a person sit in any congregation or an assembly it is necessary to recite *Darud Sharif* and it is effective for the acceptance of *Duaa* (Prayer). (*Hisne Haseen*).

In the beginning of the *Duaa* and at the end of the *Duaa* it is necessary to recite *Darud Sharif* and it is effective for the acceptance of *Duaa*. (*Hisne Haseen*).

It is necessary to recite *Darud Sharif* while entering the mosque and getting out of it. After the *Azaan* [آذان) Prayer call] *Darud Sharif* should be said. (*Muslim*)

To recite *Darud Sharif* while performing ablution is necessary (*Ibne Majah*). It is *Sunnat* to recite *Darud Sharif* in the beginning of writing a book after *Bismillah* (بسم الله) and *Al hamd* (الحمد). At the time of calamity hardships it is *Sunnat* to recite *Darud Sharif*. It is a panacea to ease all hardships (*Zaad-us-Saeed*).

### The Wordings of *Darud Sharif*

It is mentioned in the above *Hadith* that when the



narration will be done later on.

*Darud Sharif* is specially meant for honor the Prophet of Allah (*sallallahu alayhe wasallam*). The blessings excellencies and mercy of *Darud Sharif* and salutations along with commandment of Allah bestowed on our Prophet (*sallallahu alayhe wasallam*) which are given in Al-Quraan and *Shariat* have not been bestowed upon any *Ummat* and *Shariat* of the past.

When *Darud Sharif* is compulsory and near compulsion, the Muslim *Ummat* is unanimous in its opinion that as *Kalma-e-Tawheed* is compulsory to say once in life, in the same way to recite *Darud Sharif* and send it to the Prophet of Allah (*sallallahu alayhe wasallam*) is compulsory. And when the sacred name of the Prophet of Allah (*sallallahu alayhe wasallam*) is mentioned, it is near compulsion to send *Darud Sharif* both by speaker and a hearer. It is narrated by the Prophet of Allah (*sallallahu alayhe wasallam*), 'A Person in whose presence my name is mentioned and no *Darud Sharif* is sent by him is disgraced (*Tirmizi*)'. The Prophet of Allah (*sallallahu alayhe wasallam*) has said that person is miser who does not send *Darud Sharif* to me when my name is mentioned (*Tirmizi*).

It is *Sunnat-e-Mauqqidha* (سنت مؤکده) to recite

*Darud Sharif* after *Attahyaat* in the *Namaz*.

### Times when the recitation of *Darud Sharif* is necessary

When a person sit in any congregation or an assembly it is necessary to recite *Darud Sharif* and it is effective for the acceptance of *Duaa* (Prayer). (*Hisne Haseen*).

In the beginning of the *Duaa* and at the end of the *Duaa* it is necessary to recite *Darud Sharif* and it is effective for the acceptance of *Duaa*. (*Hisne Haseen*).

It is necessary to recite *Darud Sharif* while entering the mosque and getting out of it. After the *Azaan* [(آذان) Prayer call] *Darud Sharif* should be said. (*Muslim*)

To recite *Darud Sharif* while performing ablution is necessary (*Ibne Majah*). It is *Sunnat* to recite *Darud Sharif* in the beginning of writing a book after *Bismillah* (بسم الله) and *Al hamd* (الحمد). At the time of calamity hardships it is *Sunnat* to recite *Darud Sharif*. It is a panacea to ease all hardships (*Zaad-us-Saeed*).

### The Wordings of *Darud Sharif*

It is mentioned in the above *Hadith* that when the



Muslims were commanded to send *Darud Sharif* by Quraanic verse the companions of the Prophet (*sallallahu alayhe wasallam*) did not select the wordings of their own on their understanding but they inquired of the Prophet of Allah (*sallallahu alayhe wasallam*) and the Prophet of Allah (*sallallahu alayhe wasallam*) instructed them to recite the special wordings. Over and above this the Prophet of Allah (*sallallahu alayhe wasallam*) has given them the other wordings of *Darud Sharif* in other *Hadith*. From this it can be concluded that the wordings whose instructions are given have special importance and significance. It is therefore better to recite the *Darud Sharif* shown by the Prophet of Allah (*sallallahu alayhe wasallam*) outside the prayer (*Namaz*) at leisure hours. But its wordings be added from one's side. There is no objection to it. The learned and the Muslim saints have expressed them. But it is necessary to have precaution in respect to the recitation of *Darud Sharif* and salutation for the method and manner, not adopted by the companions of the Prophet of Allah (*sallallahu alayhe wasallam*), and not proved by them, should not be adopted to, otherwise good will be wasted and one will be a sinner.

### Excellencies of *Darud Sharif*

The Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'A person who sends me *Darud Sharif* one time will have ten blessings of Allah bestowed on him'.

It is a narration from Aamir Bin Rabih that the Prophet of Allah (*sallallahu alayhe wasallam*) said, 'A person who sends *Darud Sharif* on me one time will have ten times *Darud Sharif* showered on him by Allah. Now it is up to us to send more or otherwise (Allama Sakhavi)'. Some learned person have stated that a person who gets entangled in worldly difficulties and finds no way to get out of them should make it a *wazifa* to recite *Darud Sharif*, because it is narrated in *Hadith Sharif* that one time recitation of *Darud Sharif* gets ten times blessings of Allah. The more times one sends *Darud Sharif*, the more mercies of Allah be upon him. And it is impossible that despite the fact of reciting more *Darud Sharif*, his difficulties may not be removed.

It is a narration from Hazrat Ans that *Rasool-e-Karim* (*sallallahu alayhe wasallam*) has said. A person before whom my name (remembrance) is mentioned should send *Darud Sharif* to me, and a person who sends one time *Darud Sharif* to me, Allah will shower on him ten times mercy and his



ten sins will be forgiven and Allah will raise his ten stages. [Nasai (نسائي)]

It is a narration from Hazrat Abdullah Bin Masood that the Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'On the day of resurrection that person will be nearer to me who sends more *Darud Sharif* on me (Tirmizi)'.

Allama Sakavi narrates in the Hadith of *Rasool-e-Karim* (*sallallahu alayhe wasallam*) that the Prophet of Allah has pointed out there in, 'Three persons will be under the shadow of the Arsh on the day of judgment:

- (1) One that removes the hardship of a person entangled in difficulties.
- (2) One who enlivens my *Sunnat*.
- (3) One who sends *Darud Sharif* on me'.

Allama Sakhavi has pointed out in the book named *Quwwatul Quloob* that the more number of reciting *Darud Sharif* is least three hundred times. Hazrat Shaikh-ul-Hadith Maulana Zakaria Sahib has stated in the excellencies of *Darud Sharif* that Hazrat Maulana Rashid Ahmed Gangohi used to instruct his disciples to recite *Darud Sharif* three hundred times. The learned have stated in the

same *Hadith* that the nearer to the Prophet of Allah (*sallallahu alayhe wasallam*) will be the *Mohaddis Hazraat* (the readers of the *Ahadith*) because their work day and night is to explain the *Ahadith* and to write them, where in the sacred name of the Prophet of Allah (*sallallahu alayhe wasallam*) comes and *Darud Sharif* is recited and written.

Hazrat Hakimul Ummat Maulana Thanvi has corroborated the narration from Tabrani in *Zad-us-saeed* that the Prophet of Allah (*sallallahu alayhe wasallam*) has expressed, 'A person who sends *Darud Sharif* to me, i.e., (writes) in a book, so long as my name remains in that book, the angels will continue sending *Darud Sharif* on him'. It is a narration from Hazrat Abdullah Bin Masood, 'Some of the angels of Allah are such as move on earth and convey salutation to me from my Ummat (Nasai)'.

Hazrat Hasan narrates that the Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'Go on sending *Darud Sharif* to me wherever you are, verily your *Darud Sharif* reaches me and as a reward I send *Darud Sharif* to you, and as a reward ten goddesses are written on your accounts.

Allama Sakhavi in *Al-Qaul-ul-Badia* on the



strength of *Byhaqis Shoabul Iman* has narrated this *Hadith* that a narration from Hazrat Abu Huryrah where in the Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'A person who comes to my grave or tomb and sends or recites *Darud Sharif* there, I my self hear his *Darud Sharif*, and the *Darud Sharif* which is sent to me from far is conveyed to me'.

It is related in some narration that the name, with the father's name of the sender of *Darud Sharif* is conveyed to the Prophet of Allah (*sallallahu alayhe wasallam*) that such and such man's son sends *Darud Sharif*. The narration's of some *Ahadith* bear a testimony that the Prophet of Allah gives a reply to every one's salutation. What else greatness is there other than this for a Muslim that the Prophet of Allah (*sallallahu alayhe wasallam*) replies salutation.

In some cases of the pious souls that they themselves have heard the reply of their salutations with their own ears. A very pious man from Kabul had come to Karachi. This man had great affection for me. Once he related to me that he had taken to *Aytekaaf* in the *Masjid-e-Nabvi* (*sallallahu alayhe wasallam*). He saw that a man from Takruni came after later than Mid-night and presented salutation before the tomb of the Prophet of Allah (*sallallahu alayhe wasallam*) and

a reply came from the *Roza-e-Aqdas* of the Prophet of Allah (*sallallahu alayhe wasallam*) and the same he heard with his own ears and the same he had observed every night. It is a narration from Hazrat Ubayi Bin Kaab who requested the Prophet of Allah (*sallallahu alayhe wasallam*) 'O the Prophet of Allah (*sallallahu alayhe wasallam*)! I wish to send you more times *Darud Sharif*. What number of the recitation of *Darud Sharif* shall I fix at the time of *Duaa*?' The Prophet of Allah (*sallallahu alayhe wasallam*) said, 'You can send as many numbers of the same as you desire'. I replied, 'Out of the times for *Duaa* how is it if fix 1/4th for the *Darud Sharif*?' The Prophet of Allah (*sallallahu alayhe wasallam*) said 'One fourth is enough and it is better if recite more'. Then I replied, 'One half?' The Prophet of Allah (*sallallahu alayhe wasallam*) replied, 'As you desire, but more you fix the better it is for you'. Then I replied, 'May two third be spent in recitation of *Darud Sharif*?' The Prophet of Allah (*sallallahu alayhe wasallam*) said, 'It is your choice. The more you say will be the better'. Then I replied, 'I will spend my time in *Duaa* and *Darud Sharif*'. The Prophet of Allah (*sallallahu alayhe wasallam*) replied, 'If you act as such, Allah will be responsible for all your works and this will be a reward for your sins (*Tirmizi*)'. It is a narration from Hazrat Darda that the Prophet of



strength of *Byhaqis Shoabul Iman* has narrated this *Hadith* that a narration from Hazrat Abu Huryrah where in the Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'A person who comes to my grave or tomb and sends or recites *Darud Sharif* there, I my self hear his *Darud Sharif*, and the *Darud Sharif* which is sent to me from far is conveyed to me'.

It is related in some narration that the name, with the father's name of the sender of *Darud Sharif* is conveyed to the Prophet of Allah (*sallallahu alayhe wasallam*) that such and such man's son sends *Darud Sharif*. The narration's of some *Ahadith* bear a testimony that the Prophet of Allah gives a reply to every one's salutation. What else greatness is there other than this for a Muslim that the Prophet of Allah (*sallallahu alayhe wasallam*) replies salutation.

In some cases of the pious souls that they themselves have heard the reply of their salutations with their own ears. A very pious man from Kabul had come to Karachi. This man had great affection for me. Once he related to me that he had taken to *Aytekaaf* in the *Masjid-e-Nabvi* (*sallallahu alayhe wasallam*). He saw that a man from Takruni came after later than Mid-night and presented salutation before the tomb of the Prophet of Allah (*sallallahu alayhe wasallam*) and

a reply came from the *Roza-e-Aqdas* of the Prophet of Allah (*sallallahu alayhe wasallam*) and the same he heard with his own ears and the same he had observed every night. It is a narration from Hazrat Ubayi Bin Kaab who requested the Prophet of Allah (*sallallahu alayhe wasallam*) 'O the Prophet of Allah (*sallallahu alayhe wasallam*)! I wish to send you more times *Darud Sharif*. What number of the recitation of *Darud Sharif* shall I fix at the time of *Duaa*?' The Prophet of Allah (*sallallahu alayhe wasallam*) said, 'You can send as many numbers of the same as you desire'. I replied, 'Out of the times for *Duaa* how is it if fix 1/4th for the *Darud Sharif*?' The Prophet of Allah (*sallallahu alayhe wasallam*) said 'One fourth is enough and it is better if recite more'. Then I replied, 'One half?' The Prophet of Allah (*sallallahu alayhe wasallam*) replied, 'As you desire, but more you fix the better it is for you'. Then I replied, 'May two third be spent in recitation of *Darud Sharif*?' The Prophet of Allah (*sallallahu alayhe wasallam*) said, 'It is your choice. The more you say will be the better'. Then I replied, 'I will spend my time in *Duaa* and *Darud Sharif*'. The Prophet of Allah (*sallallahu alayhe wasallam*) replied, 'If you act as such, Allah will be responsible for all your works and this will be a reward for your sins (*Tirmizi*)'. It is a narration from Hazrat Darda that the Prophet of



Allah (*sallallahu alayhe wasallam*) has said, 'One who sends ten times *Darud Sharif* in the morning and in the evening will have my intercession for him on the day of Judgment (Tabrani)'.

It is a narration from Hazrat Aboo Saeed Khudri that the Prophet of Allah (*sallallahu alayhe wasallam*.) has said, 'A person who has no wealth for charity, should recite this *Darud Sharif* at the time of *Duaa*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

*Alla humma salle ala mohammdin abdeka wa  
rasooleka wa salle alal mumeneena wal  
mumenate wal muslemeena wal muslemat.*

O Allah! bestow Thy mercy on Thy servant and Prophet Rasool (*sallallahu alayhe wasallam*) and bestow Thy mercy on all the believers Muslim men and women.'

The Prophet of Allah (*sallallahu alayhe wasallam*) said, 'This *Darud Sharif* will serve as *sadqa* and charity for him (*Qawlul Badie*)'.

### The Specialties of *Darud Sharif*

Hazrat Maulana Thanvi has narrated the excellencies specialties and blessings of *Darud*

*Sharif* for achieving the objects both religious and worldly on the testimony of some narration's. This will be written later on.

### Answering of *Duaa*

Hazrat Ali says all the *Duaa* lingers till *Darud Sharif* is not sent to the Prophet of Allah (*sallallahu alayhe wasallam*) and his children (*Moajam*, Tabrani). Hazrat Farooq-e-Azam has said, 'Duaa lingers between the earth and heaven. It does not go high up till *Darud Sharif* is not recited or said (*Tirmizi*)'.

### Increase in property

It is a narration from Hazrat Aboo Saeed Khudri that a person desires that there may be increase in his property he should recite this *Darud Sharif* mentioned below:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

*Allahummaa salle ala mohammdin abdeka wa  
rasooleka wa salle alal mumeneena wal  
mumenate wal muslemeena wal muslemat.*

### If a leg become benumbed

A person was sitting near to Hazrat Abdullah Bin Abbas and his leg got benumbed. Hazrat Ibne



Allah (*sallallahu alayhe wasallam*) has said, 'One who sends ten times *Darud Sharif* in the morning and in the evening will have my intercession for him on the day of Judgment (Tabrani)'.

It is a narration from Hazrat Aboo Saeed Khudri that the Prophet of Allah (*sallallahu alayhe wasallam*.) has said, 'A person who has no wealth for charity, should recite this *Darud Sharif* at the time of *Duaa*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

*Alla humma salle ala mohammdin abdeka wa rasooleka wa salle alal mumeneena wal mumenate wal muslemeena wal muslemat.*

O Allah! bestow Thy mercy on Thy servant and Prophet Rasool (*sallallahu alayhe wasallam*) and bestow Thy mercy on all the believers Muslim men and women.'

The Prophet of Allah (*sallallahu alayhe wasallam*) said, 'This *Darud Sharif* will serve as *sadqa* and charity for him (*Qawlul Badie*)'.

### The Specialties of *Darud Sharif*

Hazrat Maulana Thanvi has narrated the excellencies specialties and blessings of *Darud*

*Sharif* for achieving the objects both religious and worldly on the testimony of some narration's. This will be written later on.

### Answering of *Duaa*

Hazrat Ali says all the *Duaa* lingers till *Darud Sharif* is not sent to the Prophet of Allah (*sallallahu alayhe wasallam*) and his children (*Moajam*, Tabrani). Hazrat Farooq-e-Azam has said, 'Duaa lingers between the earth and heaven. It does not go high up till *Darud Sharif* is not recited or said (*Tirmizi*)'.

### Increase in property

It is a narration from Hazrat Aboo Saeed Khudri that a person desires that there may be increase in his property he should recite this *Darud Sharif* mentioned below:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

*Allahummaa salle ala mohammdin abdeka wa rasooleka wa salle alal mumeneena wal mumenate wal muslemeena wal muslemat.*

### If a leg become benumbed

A person was sitting near to Hazrat Abdullah Bin Abbas and his leg got benumbed. Hazrat Ibne



Allah (*sallallahu alayhe wasallam*) has said, 'One who sends ten times *Darud Sharif* in the morning and in the evening will have my intercession for him on the day of Judgment (Tabrani)'.

It is a narration from Hazrat Aboo Saeed Khudri that the Prophet of Allah (*sallallahu alayhe wasallam*.) has said, 'A person who has no wealth for charity, should recite this *Darud Sharif* at the time of *Duaa*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

*Alla humma salle ala mohammdin abdeka wa  
rasooleka wa salle alal mumeneena wal  
mumenate wal muslemeena wal muslemat.*

O Allah! bestow Thy mercy on Thy servant and Prophet Rasool (*sallallahu alayhe wasallam*) and bestow Thy mercy on all the believers Muslim men and women.'

The Prophet of Allah (*sallallahu alayhe wasallam*) said, 'This *Darud Sharif* will serve as *sadqa* and charity for him (*Qawlul Badie*)'.

### The Specialties of *Darud Sharif*

Hazrat Maulana Thanvi has narrated the excellencies specialties and blessings of *Darud*

*Sharif* for achieving the objects both religious and worldly on the testimony of some narrations. This will be written later on.

### Answering of *Duaa*

Hazrat Ali says all the *Duaa* lingers till *Darud Sharif* is not sent to the Prophet of Allah (*sallallahu alayhe wasallam*) and his children (Moajam, Tabrani). Hazrat Farooq-e-Azam has said, 'Duaa lingers between the earth and heaven. It does not go high up till *Darud Sharif* is not recited or said (*Tirmizi*)'.

### Increase in property

It is a narration from Hazrat Aboo Saeed Khudri that a person desires that there may be increase in his property he should recite this *Darud Sharif* mentioned below:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

*Allahummaa salle ala mohammdin abdeka wa  
rasooleka wa salle alal mumeneena wal  
mumenate wal muslemeena wal muslemat.*

### If a leg become benumbed

A person was sitting near to Hazrat Abdullah Bin Abbas and his leg got benumbed. Hazrat Ibne



Abbas asked him to name the person whom he loved the most. He replied, '*Mohammad sallallahu aleyhe wasallam* (محمد صلى الله عليه وسلم)'.  
(Margin Hisne Haseen)

Immediately with the very mention of the name, the leg became all right.

As the same way the leg of Hazrat Abdullah Bin Umar got benumbed and he to exercised the same remedy and immediately the leg got all right.

### To revive memory of a forgotten thing

It is a weak narration from Aboo Musa Madenees that the Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'When you forget a thing, send *Darud Sharif* on me and it will be obtained by Allah's grace [*Fazaele Darud Sharif* (فضائل درود)]'.  
([شريف])

### To see *Rasool-e-Karim* (*sallallahu alayhe wasallam*) in Dream

The most excellent and pleasant excellence of *Darud Sharif* is this that through this (reciting *Darud Sharif*) it becomes fortunate on the part of one to see the Prophet of Allah (*sallallahu alayhe wasallam*) in a dream. This grand wealth is achieved by saying more *Darud Sharif* and

specially some *Darud Sharif* have been experienced by some great religious men.

### Instructions

Hazrat Shaikh Abdul Haq Mohaddise Dehlvi has related in *Ahl-us-Saadat* that on the night of Friday two *Rakaats* of *Nafl Namaz* be performed and in each *Rakaat* 11 times *Aytul Qursi* and 11 times *Sura Ikhlas* be recited and after the completion of *Namaz* (completing salutation) a hundred times *Darud Sharif* be said. Allah willing hardly three Fridays will pass when one will be fortunate to see the Prophet of Allah (*sallallahu alayhe wasallam*) in a dream. This *Darud Sharif* is given below:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَأَصْحَابِهِ وَسَلِّمْ  
*Allahumma salle ala Mohammad nin nabeyyil ummiyye wa alehee wa ashabehe wasallim.*

It is written by Shaikh Abdul Haq Mohaddis Dehlvi that a person who offers two *Rakaat Namaz* (prayer) and in each *Rakaat* after the *Al hamd Sharif*, 25 times *Sura Ikhlas* be recited and after the *Salaam* a 1000 times if this below said *Darud Sharif* is recited, by Allah's grace he will be fortunate to see the Prophet of Allah (*sallallahu alayhe wasallam*) in a dream. *Sallallaho*



*alannabiyyil ummiyye* (صَلَّى اللهُ عَلَى النَّبِيِّ الْأُمِّيِّ).

### Conditions to be observed

But to achieve this most valuable wealth one should have very deep yearning and loving for it.

It is obligatory to be free from visible and invisible sins. One who exercises negligence in the observance of *Namaz* and fast and does not care for forbidden things will hardly achieve this object, by mere recitation of *Darud Sharif* words. [*Fazaele Darud-o Salaam*]

### To see in Vision

Shaikh Abdul Wahhab Sharani has cited instances of some great persons that had seen the Prophet of Allah (*sallallahu alayhe wasallam*) in vision. Shaikh Jalaluddin Sayuti has achieved this greatest wealth while awake thirty-five times, and these souls were referred to state the reason thereby. They replied that this was obtained by the recitation of more *Darud Sharif*.

But to achieve such an exalted stage, one should have love and affection and longing for the Prophet of Allah (*sallallahu alayhe wasallam*). One should be free from seen and unseen sins and evils. May Allah bestow on us His mercy and kindness to get this most excellent wealth.

Aameen!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ وَعَدِّدْ كُلَّ مَعْلُومٍ لَكَ.

*Allahumma salle ala Mohammade nin nabiyyel ummiyye wa aalehee wa sahbehee wa barek wa wasallem be adade kulle malumen laka*

### The blessings of Mohammad's name

No reference to the definite book is remembered but one of the learned of the past has written and I have an experience that when a child is in the womb of a mother and if its name is kept "Mohammad", the child will be born a boy.

The more devotion and sincerity of heart bring more righteousness and blessings. Poems create smoothness and give solace to the heart.

### DEVOTION TOWARDS ALLAH

When man is born in this world he is endowed with all potentialities but he is thought of that he is empty. It is given in Al-Quraan:

أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا.

*Akhrajakum min botune ummahaatekum la taalamoona shayen.*

Allah has brought you out of the womb of



(صَلَّى اللهُ عَلَى النَّبِيِّ الْأُمِّيِّ) *alannabiyyil ummiyye*

### Conditions to be observed

But to achieve this most valuable wealth one should have very deep yearning and loving for it.

It is obligatory to be free from visible and invisible sins. One who exercises negligence in the observance of *Namaz* and fast and does not care for forbidden things will hardly achieve this object, by mere recitation of *Darud Sharif* words. [*Fazaele Darud-o Salaam*]

### To see in Vision

Shaikh Abdul Wahhab Sharani has cited instances of some great persons that had seen the Prophet of Allah (*sallallahu alayhe wasallam*) in vision. Shaikh Jalaluddin Sayuti has achieved this greatest wealth while awake thirty-five times, and these souls were referred to state the reason thereby. They replied that this was obtained by the recitation of more *Darud Sharif*.

But to achieve such an exalted stage, one should have love and affection and longing for the Prophet of Allah (*sallallahu alayhe wasallam*). One should be free from seen and unseen sins and evils. May Allah bestow on us His mercy and kindness to get this most excellent wealth.

Aameen!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ وَعَدِّدْ كُلَّ مَعْلُومٍ لَكَ.

*Allahumma salle ala Mohammade nin nabiyyel ummiyye wa aalehee wa sahbehee wa barek wa wasallem be adade kulle malumen laka*

### The blessings of Mohammad's name

No reference to the definite book is remembered but one of the learned of the past has written and I have an experience that when a child is in the womb of a mother and if its name is kept "Mohammad", the child will be born a boy.

The more devotion and sincerity of heart bring more righteousness and blessings. Poems create smoothness and give solace to the heart.

### DEVOTION TOWARDS ALLAH

When man is born in this world he is endowed with all potentialities but he is thought of that he is empty. It is given in Al-Quraan:

أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا.

*Akhrajakum min botune ummahaatekum la taalamoona shayen.*

Allah has brought you out of the womb of



a mother in such a way that you had no knowledge of the same.

### **The first Act of man is to cry**

The child cries when he is born and this art it learns. It cries when it is hungry. It cries when feels hot or cold. It cries when gets pain. This crying is the property of his life.

Allah has bestowed deep affections in the hearts of the parents for their children that their attention is generally found focused on when hear its cries and find out the remedies also. It does not speak but cries and the parents understand what it needs. As it grows bigger and bigger, it learns all activities of Senses. And thus from cradle to young age its activities grow more and more. It is sent to *madrissa*, school or college. As the stages attained by it till this time it is free from cares and has no cares for the past, or the future and all its needs lie with others.

It then attains youth. Youth has its growth both physically and mentally. It is shining golden youth, yet surprising youth and wonderful youth. Youth has emotions sentiments and desires. It is in Al-Quraan (القرآن). Worldly life lies in adornment and play. With the growth of youth understanding and senses develop and a young

man begins to understand his responsibilities and duties too. Thus his freedom is checked. The most beloved activities of the child in past have no importance now. Now he is a grown up youth and is now acquainted with the various branches of knowledge, and instead of playmates toys and dolls and the carefree life in that stage he begins to shoulder the responsibilities of living in a good house, dressing up and feels need to have a good society. Now things which looked so bright and cheerful in childhood and which attracted him so much, now look to him of little importance and value. Now the potentialities in him develop. His aspirations are very high. He flies by the air. He aspires to go to the moon. He feels intoxicated with vanity of wealth and property. His temptations are great and thus makes in defatigable attempts to satisfy the mind hence sets aside the tranquillity of mind and heart. As he aspired to rise higher and higher he can see that there is a world beyond the stars. His greed knows no bounds, despite the fact that he possesses all paraphernalia of life, he is devoid of mental peach, the tranquillity of heart also, still he craves for more, he does not feel contented. His thirst for worldly gains will never be quenched. Now old age comes on the colorful life of youth fades away. All his limbs begin to grow weak. There is a saying in Arabic. *One who lives*



*long in this world sees the world quite changed before his eyes, to this extent that he thinks good bad, and his avarice has no end. He is weak and feeble yet his desires are young.*

Hazrat Rasool-e-Karim (sallallahu alayhe wasallam) has aptly said, 'A human being grows old but his two habits remain young.

(1) Love for wealth

(2) A hope for dignity and status',

and further said, 'Nothing can fill the stomach of man but the clay in the grave'. Limbs begin to grow weak. Ears and eyes become deaf and dim. Tongue is held up. Now he likes seclusion. Delicious dishes, breakfasts and pleasures come to an end. He is now under the care of doctors and medical laboratories are resorted to. His diet can be had from chemists and medicines he relies on. All the treatments are employed. Sleep he knows not. Pills are gulled. Doctors are at his side. Now his last journey is nearing night. Death the leveler can not spare even the greatest scientist, a philosopher or an ignorant fellow. Now last moment has come. The care free life of childhood the splendid golden and surprising youth are forgotten, the new leaf of this life pricks and now a new journey begins.

"From the beginning of eternity, I have reached the grave with great hardships. I am a traveler. I am quite ignorant of my destination. I do not know where I am going."

Whether one can believe or not, a human being is a traveler. All the stages of life are the stages of journey. The childhood, youth and old age are stages. Every breath is a step to the destination (death). Now to him the world seems a dream. Scepters and crowns must tumble down, and to the dust be equal made.

He came empty to the world and goes empty from it. It is in the Al-Quraan, 'You returned to us alone as you were born alone and you left those worldly things bestowed by us there'.

### The First Stage

Allah says in Al-Quraan, 'Fear that day when ye will return to Allah'. Up to this stage the journey is not worth denying. On this point every religion is unanimous. But the life of a human being is akin to the stage he lives in and the activities he lives in the stage make him quite forgetful of the stages that will follow or the future and some times he is so engrossed in that stage that he refuses to believe the stages that will



follow later on. As for example he thought the womb of the mother was a resident for him and he was pleased to stay there. Had he been shown the large houses and vast earth where he had to dwell in and had to eat such diets and to breathe such air, he would have refused to enjoy them and would have remained satisfied with his present stage. In short, he would have refused to enjoy the pleasures of childhood. Those of youth and the hardships of old age, for he was quite unaware of these. But all the necessary things according to the stages came before him, he became quite aware those ones. All these stages slowly passed on and he entered the old age, and now he was nearing death. He is now in a doubt, whether there is end to my being dust or there is any other stage to pass through? is now a question before him.

This question is not now before a child or a young man but before an individual full of wisdom and knowledge, but giving thought to it, it can be known that the stage he was attained to has been reached through processes of stages as well experience and knowledge, yet his wisdom and knowledge are encompassed by the knowledge of the present where he lives in. He is quite unaware of the coming events after the death as he was unaware in the past of the

succeeding stages, in spite of all these he is not ripe and seasoned in his present stage.

For believers, this coming stage is quite different from the past stages, his unawareness of the coming period and its ignorance of the same in the past will not disappoint him of the bounties and comforts and of the coming stage. But now it is his final destination. If he can get those comforts bounties here (at this stage), he is quite at ease and happy otherwise all the chastisement, comforts and pleasures of this stage or life depend upon the life in the past (in the world). An individual who is quite unaware of the life after death and refuses to believe will not labor hard for it, and as consequence he will be disappointed of the comforts and pleasure hereafter this life and will have to face trials and hardships. And for this very reason, the most merciful Allah and the beneficent Lord has sent His Prophets to make the people aware of the advantages and disadvantages of the final stage, and revealed His books so that they might understand and follow them and make their life happy after death.

Right from Aadam to the Prophet of Allah (*sallallahu alayhe wasallam*), the Prophets were sent. They were sent to different provinces or places, in different ages or periods, with different languages. Yet they preached their religion only



in one language and showed to the various peoples:

"Your journey does not end here (with death). This is not your final process of life, other stage and process has to come in the other world where in the good and evils of the man will be called for and a reward for good and evil will be awarded."

The Prophets of Allah have explained to them in details the good and evil and made them aware of the same at every moment so that man being entangled in the worldly activities might not forget the last stage and the final day.

This subject has been often and on explanation in Al-Quraan. And it is said at a place, '*Fear that day when ye shall have to return to Allah and whatever the person has done here will be rewarded and will not be oppressed*'. At one place Allah has said, '*O ye people! Fear Thy nourisher and that day in which a father will not do any good to his son*'. At another place it is said, '*A human being should see what he has presented before for tomorrow*'.

In short the whole Quraan is full of such teachings, admonitions and warnings. In the same way the Prophet of Allah (*sallallahu alayhe wasallam*) has warned that preparations for this day must be made.

It is a narration in *Hadith Sharif* (حديث شريف) that a person's foot shall not move from its place till he is not questioned for five things:

- (1) How he spent his life?
- (2) How he spent his youth?
- (3) How he earned money?
- (4) How he spent his wealth? and
- (5) About knowledge how he practiced?

In this *Hadith Sharif* the questions to the ensuing examination of this stage are set or announced. The most unfortunate and unlucky is that person who does not make any preparations for this; the most vital examination.

## RETURN TO ALLAH

The heading of this subject is 'To Return To Allah'. One part of it has been described above. A person may believe or not he is journeying to return to Allah, in any state or at any time. And this journey does not put an end up to death. It will end on the day of Judgment when accounts will be called for. This is gist of subject. A person in his present stage must know that he has to return to Allah. He must well know that he has



to return to Allah, and therefor he should turn to Allah both physically and with the sincerity of soul. In every state or condition he must think that he is before Allah and know that all his deeds whether seen or unseen or thoughts that come hereafter, are all known to Allah. The fortunate are those souls who are all the while devoted to Him with all conscience and are not at any moment without His meditation or remembrance. In fact soul gets rest and peace on these accounts. Quraan says, 'Beware only Allah's remembrance gives peace and rest'.

### Returning to Allah [Illallah (إلى الله)] in practice

Two rules are there.

- (A) One should keep one's self engrossed or employed in purifying the soul and should behave according to *Shariat* and the *Sunnat*. If one commits an error, one should repent.
- (B) One should keep one's heart, tongue and all the parts of the body engaged in remembrance of Allah, and one should be away from exercising negligence.

Admonitions by Hazrat *Hakimul Ummat* Maulana Ashraf Ali Thanvi are good for human welfare. They are good for human purification. A little

effort can improve man's life.

- (I) I request and appeal to the Muslims to teach religious instructions to their children. This is obligatory to every Muslim whether they be through books or company. It will not do without it. It serves a protection against mischief. Negligence and idleness should be shunned.
- (II) I admonish the students of religious education not to feel proud of their knowledge but to put the same into practice. Pay more attention to the service of Allah's slaves and invite their kindness and love.
- (III) I advise them to save themselves from worldly and religious harms. These are below:
  - (1) Do not act according to carnal desire and anger (suppress them).
  - (2) It is bad to do any work quickly.
  - (3) Do not do any act without consultation. Do not make haste.
  - (4) Give up black-mailing.
  - (5) Talks whether they be allowable to some



to return to Allah, and therefor he should turn to Allah both physically and with the sincerity of soul. In every state or condition he must think that he is before Allah and know that all his deeds whether seen or unseen or thoughts that come hereafter, are all known to Allah. The fortunate are those souls who are all the while devoted to Him with all conscience and are not at any moment without His meditation or remembrance. In fact soul gets rest and peace on these accounts. Quraan says, 'Beware only Allah's remembrance gives peace and rest'.

### Returning to Allah [Illallah (إلى الله)] in practice

Two rules are there.

- (A) One should keep one's self engrossed or employed in purifying the soul and should behave according to *Shariat* and the *Sunnat*. If one commits an error, one should repent.
- (B) One should keep one's heart, tongue and all the parts of the body engaged in remembrance of Allah, and one should be away from exercising negligence.

Admonitions by Hazrat *Hakimul Ummat* Maulana Ashraf Ali Thanvi are good for human welfare. They are good for human purification. A little

effort can improve man's life.

- (I) I request and appeal to the Muslims to teach religious instructions to their children. This is obligatory to every Muslim whether they be through books or company. It will not do without it. It serves a protection against mischief. Negligence and idleness should be shunned.
- (II) I admonish the students of religious education not to feel proud of their knowledge but to put the same into practice. Pay more attention to the service of Allah's slaves and invite their kindness and love.
- (III) I advise them to save themselves from worldly and religious harms. These are below:
  - (1) Do not act according to carnal desire and anger (suppress them).
  - (2) It is bad to do any work quickly.
  - (3) Do not do any act without consultation. Do not make haste.
  - (4) Give up black-mailing.
  - (5) Talks whether they be allowable to some



extent, to meet people more, to associate with them more, to reveal one's secrets; all these are harmful.

- (6) Eat no more without intention.
- (7) Without strong desire have no intercourse.
- (8) Do not incur debt without hardship.
- (9) Do not practice extravagance.
- (10) Keep no more unnecessary equipment.
- (11) Do not form habit of ill temperament and anger.
- (12) Practice no ceremony in conversation works, dresses and meals.
- (13) The poor should not behave impolitely with the rich nor have close relations with them, do not consider the rich their object for attaining the worldly gain.
- (14) Transaction of business should be neat and honest.
- (15) Keep more alertness and consciousness about the validity of stories. Even some of the learned practice negligence when

they narrate.

- (16) Without the consultation or a good doctor use no medicine.
  - (17) Save your tongue from useless and worthless talks.
  - (18) Adhere to truth, stick to your principle.
  - (19) Increase no relation.
  - (20) Do not pry into any one's worldly affairs.
- (IV) I tell my associates to memorize *Sura Yaseen* (سوره ياسين) in life and recite it, or three times *Sura-e-Ikhlās* and convey to me its righteousness, but they should not act against *Sunnat*.
- (V) As far as you can avoid affection with the world and its things and never be forgetful of the next world. Always be in such a position that even death comes have no care. One should repent for the sins of day before the night falls and the sins of night before the day dawns. And according to his capacity, he should remain safe from the rights of people.
- (VI) One should consider the end the best of all the bounties. After the prayers of five times,



extent, to meet people more, to associate with them more, to reveal one's secrets; all these are harmful.

- (6) Eat no more without intention.
- (7) Without strong desire have no intercourse.
- (8) Do not incur debt without hardship.
- (9) Do not practice extravagance.
- (10) Keep no more unnecessary equipment.
- (11) Do not form habit of ill temperament and anger.
- (12) Practice no ceremony in conversation works, dresses and meals.
- (13) The poor should not behave impolitely with the rich nor have close relations with them, do not consider the rich their object for attaining the worldly gain.
- (14) Transaction of business should be neat and honest.
- (15) Keep more alertness and consciousness about the validity of stories. Even some of the learned practice negligence when

they narrate.

- (16) Without the consultation or a good doctor use no medicine.
  - (17) Save your tongue from useless and worthless talks.
  - (18) Adhere to truth, stick to your principle.
  - (19) Increase no relation.
  - (20) Do not pry into any one's worldly affairs.
- (IV) I tell my associates to memorize *Sura Yaseen* (سوره ياسين) in life and recite it, or three times *Sura-e-Ikhlās* and convey to me its righteousness, but they should not act against *Sunnat*.
- (V) As far as you can avoid affection with the world and its things and never be forgetful of the next world. Always be in such a position that even death comes have no care. One should repent for the sins of day before the night falls and the sins of night before the day dawns. And according to his capacity, he should remain safe from the rights of people.
- (VI) One should consider the end the best of all the bounties. After the prayers of five times,



he should pray humbly (i.e., ask for *Duaa*), should be grateful to Allah for the faith attained (possessed) by him. I therefore pray for me to have my end with all good and pray to Allah that He may cause me die with faith a Muslim. (*Ashrafus Savane*: part 3)

### Other important Sayings by Hazrat Maulana Ashraf Ali Thanvi

All the Muslims should live as instructed above.

- (1) They should acquire religious education according to their needs (either from the books or from the learned).
- (2) To abstain from sins.
- (3) One should repent soon if any sin is practiced.
- (4) One should not usurp one's right and should not harm any one with tongue or hand.
- (5) One should not greedy after fame and name, one have no desire for good meals.
- (6) If one points to his false, he should at once accept it and repent.
- (7) One should not go on journey with out necessity. Sometimes worthless things do

take place and good practices are left out.

- (8) Laugh less, speak less and never talk irresponsible talks with those who are not confidants.
- (9) One should not enter an dispute or a quarrel.
- (10) Keep before you the laws of *Shariat* every time.
- (11) Practice no laziness in prayers.
- (12) Take to isolation more.
- (13) If occasions arise to meet others, one should practice humbleness, and should serve others, and should not show superiority.
- (14) Be away from the rich as far as possible.
- (15) Keep one's self away from the irreligious ones.
- (16) Seek no more others faults, cherish no doubts about others. Keep eye on your faults and mend them.
- (17) Be careful to pray well, at the proper time and with the sincerity of heart.
- (18) Be always in the remembrance of Allah with



he should pray humbly (i.e., ask for *Duaa*), should be grateful to Allah for the faith attained (possessed) by him. I therefore pray for me to have my end with all good and pray to Allah that He may cause me die with faith a Muslim. (*Ashrafus Savane*: part 3)

### Other important Sayings by Hazrat Maulana Ashraf Ali Thanvi

All the Muslims should live as instructed above.

- (1) They should acquire religious education according to their needs (either from the books or from the learned).
- (2) To abstain from sins.
- (3) One should repent soon if any sin is practiced.
- (4) One should not usurp one's right and should not harm any one with tongue or hand.
- (5) One should not greedy after fame and name, one have no desire for good meals.
- (6) If one points to his false, he should at once accept it and repent.
- (7) One should not go on journey with out necessity. Sometimes worthless things do

take place and good practices are left out.

- (8) Laugh less, speak less and never talk irresponsible talks with those who are not confidants.
- (9) One should not enter an dispute or a quarrel.
- (10) Keep before you the laws of *Shariat* every time.
- (11) Practice no laziness in prayers.
- (12) Take to isolation more.
- (13) If occasions arise to meet others, one should practice humbleness, and should serve others, and should not show superiority.
- (14) Be away from the rich as far as possible.
- (15) Keep one's self away from the irreligious ones.
- (16) Seek no more others faults, cherish no doubts about others. Keep eye on your faults and mend them.
- (17) Be careful to pray well, at the proper time and with the sincerity of heart.
- (18) Be always in the remembrance of Allah with



the tongue and the heart, and never practice negligence.

- (19) If the heart is satisfied and pleased with remembrance of Allah, be thankful to Allah.
- (20) Talk very humbly.
- (21) Fix timings for all works and carry them out regularly.
- (22) If any grief sorrow or harm befalls, think it from Allah and be not disappointed, and should think that this will fetch me more righteousness.
- (23) Do not express always the accounts of worldly affairs and the works but one should think of Allah.
- (24) So long as one can, one should benefit others giving them worldly and religious advantages.
- (25) Practice not so much economy that one can grow weak or suffer from disease, and eat not so much that negligence in prayers is practice.
- (26) Have no desire from others except Allah, and should cherish no thought, that from such and such a place and advantage be reaped.

- (27) Have yearnings for the search of Allah.
- (28) Express thanks to Allah even the bounties are less or more and be not get displeased with starvation and poverty.
- (29) Forgive the faults of those who are subordinates.
- (30) Conceal the evils of others if known and any one desires to damage someone, and if that comes to your knowledge, inform him.
- (31) Serve the guests, travelers, poor, learned and the *Darvesh (Faqir)*.
- (32) Select a good company.
- (33) Fear Allah every time.
- (34) Remember death always.
- (35) Recall all the deeds done during the day at a time, express thanks if the good ones are done and repent for sins committed.
- (36) Never tell a lie.
- (37) Participate not the assembly against *Shariat*.
- (38) Carryout the work with modesty and toleration.



the tongue and the heart, and never practice negligence.

- (19) If the heart is satisfied and pleased with remembrance of Allah, be thankful to Allah.
- (20) Talk very humbly.
- (21) Fix timings for all works and carry them out regularly.
- (22) If any grief sorrow or harm befalls, think it from Allah and be not disappointed, and should think that this will fetch me more righteousness.
- (23) Do not express always the accounts of worldly affairs and the works but one should think of Allah.
- (24) So long as one can, one should benefit others giving them worldly and religious advantages.
- (25) Practice not so much economy that one can grow weak or suffer from disease, and eat not so much that negligence in prayers is practice.
- (26) Have no desire from others except Allah, and should cherish no thought, that from such and such a place and advantage be reaped.

- (27) Have yearnings for the search of Allah.
- (28) Express thanks to Allah even the bounties are less or more and be not get displeased with starvation and poverty.
- (29) Forgive the faults of those who are subordinates.
- (30) Conceal the evils of others if known and any one desires to damage someone, and if that comes to your knowledge, inform him.
- (31) Serve the guests, travelers, poor, learned and the *Darvesh* (*Faqir*).
- (32) Select a good company.
- (33) Fear Allah every time.
- (34) Remember death always.
- (35) Recall all the deeds done during the day at a time, express thanks if the good ones are done and repent for sins committed.
- (36) Never tell a lie.
- (37) Participate not the assembly against *Shariat*.
- (38) Carry out the work with modesty and toleration.



(39) Have no vanity for the beauties possessed of.

(40) Pray to Allah to keep us firm on the righteous path.

### MUHASBA (ACCOUNTS)/

The admonitions of Hakimul Ummat Maulana Ashraf Ali Thanvi.

The constitution which raises curtains from heart has its parts. One should read books, hear preaching to inquire about the *Masaael* [(مسائل) problems about religion], keep it in the company of saints and if one can not afford to do so one can read their collections and their stories, and think about them. If the remembrance of Allah is taken to, it should be done very sincerely. This is very effective for the improvement of soul. And while remembering Allah spare a little time and ponder there of:

"O soul! we have to part from the world one day, death is a certainty, all the wealth and paraphernalia will remain here. Thou (soul) will have to part from the wife and children. Thou will return to Allah and will have to give accounts. If more good accounts be in the list, Thou will be forgiven and if more sins there in, Thou

will be chastised in hell. And this is unbearable. Therefore think of the consequence and make provision for the next world. This life is a precious jewel, waste it not. Thou wilt desire to earn good after death, by which Thou wilt be forgiven, but this repentance will be of no avail. Consider this life an opportunity and make provision for forgiveness."

### TO SAY MORE REMEMBRANCE OF ALLAH

The essential remembrance of Allah is the remembrance by heart. When this is achieved, the tongue along with limbs of body is employed to the remembrance of Allah. And the remembrance of Allah by the limbs or parts of body is this that there should be no movements on their part against obedience to Allah and the Prophet of Allah (*sallallahu alayhe wasallam*). They should be good deeds and be known as prayers. Farming, commerce, art, industry, technical labor work and all necessary work of enjoyment are taken as works of obedience and are within the bounds of remembrance of Allah. But the conditions are these that these works be within the dictates of *Shariat*. The real remembrance of Allah is the devotion of the soul to it.

The remembrance by the tongue as well by the



(39) Have no vanity for the beauties possessed of.

(40) Pray to Allah to keep us firm on the righteous path.

### MUHASBA (ACCOUNTS)/

The admonitions of Hakimul Ummat Maulana Ashraf Ali Thanvi.

The constitution which raises curtains from heart has its parts. One should read books, hear preaching to inquire about the *Masaael* [مسائل] problems about religion], keep it in the company of saints and if one can not afford to do so one can read their collections and their stories, and think about them. If the remembrance of Allah is taken to, it should be done very sincerely. This is very effective for the improvement of soul. And while remembering Allah spare a little time and ponder there of:

"O soul! we have to part from the world one day, death is a certainty, all the wealth and paraphernalia will remain here. Thou (soul) will have to part from the wife and children. Thou will return to Allah and will have to give accounts. If more good accounts be in the list, Thou will be forgiven and if more sins there in, Thou

will be chastised in hell. And this is unbearable. Therefore think of the consequence and make provision for the next world. This life is a precious jewel, waste it not. Thou wilt desire to earn good after death, by which Thou wilt be forgiven, but this repentance will be of no avail. Consider this life an opportunity and make provision for forgiveness."

### TO SAY MORE REMEMBRANCE OF ALLAH

The essential remembrance of Allah is the remembrance by heart. When this is achieved, the tongue along with limbs of body is employed to the remembrance of Allah. And the remembrance of Allah by the limbs or parts of body is this that there should be no movements on their part against obedience to Allah and the Prophet of Allah (*sallallahu alayhe wasallam*). They should be good deeds and be known as prayers. Farming, commerce, art, industry, technical labor work and all necessary work of enjoyment are taken as works of obedience and are within the bounds of remembrance of Allah. But the conditions are these that these works be within the dictates of *Shariat*. The real remembrance of Allah is the devotion of the soul to it.

The remembrance by the tongue as well by the



parts of the body is also necessary. The remembrance of Allah by the soul depends upon that of by the tongue as the parts of the body. They influence the soul thus soul becomes the center of the remembrance of Allah.

### **A Tug of war between the inward and outward of Man's Self**

Allah has placed a tug of war between the inward and outward of a human self. If the inward self is enlightened, the tongue and the parts of the body too are enlightened and they become subservient of the laws of *Shariat*, and as such no soul becomes a victim to the negligence of the remembrance of Allah and the avarice gets drowned in thoughts. If one has employed his tongue and the parts of one's body in the remembrance of Allah boldly and by the soul is employed there at. Hence it is obligatory on a human being to get his inward and outward self engaged in the remembrance of Allah. If any negligence is practiced in either of the two, the other one should not be left out.

The oral remembrance by the tongue as well the turning of *Tasbeeh* or rosary is not without any advantages. At least one part is employed there in. Hence the Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'Your tongue be kept engaged

in the remembrance of Allah'.

No definite condition is laid down for the remembrance of Allah. It can be said at any time. Allah for the benefits of his slaves has laid down prayers both physical and pertaining to wealth. *Namaz* (Prayers), Fasting, poor-rate and pilgrimage, etc. There are certain terms laid down for these prayers. If no condition is properly fulfilled, the prayer goes wasted. But Allah has not laid down any condition for his remembrance with ablution or without ablution. While walking in the state of bath [*Ghusal* (غسل)] or monthly course or in the condition of having maternity stage [*Nifas* (نفاس)], the remembrance of Allah is allowed. Hence Al-Quraan has not ordained any prayer to be said more than the remembrance of Allah. Pilgrimage once in life, fasting one month in a year and poor-rate once a year are made compulsory. More number is assigned to prayers (*Namaz*). But that too is five times a day. But Allah has said in Quraan *Sharif* often and on:

وَاذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا.

*Wazkorullaha zikran kasiraa.*

Remember Allah's remembrance more.

And commanded to say more the remembrance.



parts of the body is also necessary. The remembrance of Allah by the soul depends upon that of by the tongue as the parts of the body. They influence the soul thus soul becomes the center of the remembrance of Allah.

### **A Tug of war between the inward and outward of Man's Self**

Allah has placed a tug of war between the inward and outward of a human self. If the inward self is enlightened, the tongue and the parts of the body too are enlightened and they become subservient of the laws of *Shariat*, and as such no soul becomes a victim to the negligence of the remembrance of Allah and the avarice gets drowned in thoughts. If one has employed his tongue and the parts of one's body in the remembrance of Allah boldly and by the soul is employed there at. Hence it is obligatory on a human being to get his inward and outward self engaged in the remembrance of Allah. If any negligence is practiced in either of the two, the other one should not be left out.

The oral remembrance by the tongue as well the turning of *Tasbeeh* or rosary is not without any advantages. At least one part is employed there in. Hence the Prophet of Allah (*sallallahu alayhe wasallam*) has said, 'Your tongue be kept engaged

in the remembrance of Allah'.

No definite condition is laid down for the remembrance of Allah. It can be said at any time. Allah for the benefits of his slaves has laid down prayers both physical and pertaining to wealth. *Namaz* (Prayers), Fasting, poor-rate and pilgrimage, etc. There are certain terms laid down for these prayers. If no condition is properly fulfilled, the prayer goes wasted. But Allah has not laid down any condition for his remembrance with ablution or without ablution. While walking in the state of bath [*Ghusal* (غسل)] or monthly course or in the condition of having maternity stage [*Nifas* (نفاس)], the remembrance of Allah is allowed. Hence Al-Quraan has not ordained any prayer to be said more than the remembrance of Allah. Pilgrimage once in life, fasting one month in a year and poor-rate once a year are made compulsory. More number is assigned to prayers (*Namaz*). But that too is five times a day. But Allah has said in Quraan *Sharif* often and on:

وَاذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا.

*Wazkorullaha zikran kasiraa.*

Remember Allah's remembrance more.

And commanded to say more the remembrance.



The reason there of is this that it is the easiest prayer of all and can be said in any condition. No work suffers if you say more.

### SOME MASNOON (مسنون) REMEMBRANCE

The remembrances and *Duaa* in *Hadith* and *Sunnat* which have come in various conditions and of different times are many in number and the learned have collected them in books. In Urdu Maulana Zakari Sahib has written the book *Fazael-e-Zikr* and Maulana Mufti Mohammad Shafi has written *Zikrullah*. People at present have few hours to spare therefore in brief some food is prepared, if it is accepted and followed regularly and sincerely. Allah willing it is enough.

- (1) Recite Quraan *Sharif* as much as you can in the morning.
- (2) The one chapter of *Munajate Maqbool* be recited after the recitation of Al-Quraan.
- (3) *Tasbeeh-e-Fatema*, i.e., after every *Namaz*,

Thirty three times *Subhanallah* (سبحان الله)

Thirty three times *Al hamdo lillah* (الحمد لله)

Thirty four times *Allaho akbar* (الله اكبر) and

at the end one time recite

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
يُخَيِّئُ وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*La ilaha illallah wahdahu la sharika lahu,  
lahul mulko walahul hamdo yohyee wa yomeeto  
be yadehil khairo wa howa ala kulle shayen  
qadir.*

All these should be recited regularly. They are brief but have many merits and advantages.

- (4) A hundred times the third *Kalema*,

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا  
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

*Subhanallahe wal hamdo lillahe wala ilaha  
illallah wallaho akbar wala haula wala  
quwwata illa billa hil aliyyil azeem*

and hundred times *Istaghfar*, i.e.,

أَسْتَغْفِرُ اللَّهَ الْعَلِيِّ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ، أَتُوبُ إِلَيْهِ

*Astaghfirullah aliiyyal azeemullazee la ilaha  
illa howal hayyel qayyumo wa atoobo ilayhe*

and 100 times *Darud Sharif*.



All these three *Tasbeeh* morning and evening be recited if it is not possible to recite twice a day only once it can be recited if leisure is possible.

### JOURNEY TO THE NEXT WORLD

Hazrat Maulana Ashraf Ali Thanvi expressions and their gist of *Al Esaad wal Ebaad*. It is said:

"Once, I was traveling or sitting. I got a thought. '*We are journeying towards the next world. As the days pass on, we are nearing the next world till that time, death will over come us.*'"

It is related in Hadith *Sharif*, 'World is passing and the next world is nearing'. The same thought is expressed in *Quraan Sharif*, 'For people their accounts have come neigh and they pass their lives in negligence and carelessness'. As we approach the next world we must keep before the mind this object. While we take to journey two things should be kept in view. The first work which is useful may be achieved and the work which is harmful it can be set aside. Hence which deeds are useful and which ones are damaging in the journey to the next world. The deeds which will prove useful are Allah's remembrance, good deeds, recitation of *Quraan*, *Namaz*, fasts, poor-rate and pilgrimage (*Haj*), etc. These are the means to achieve freedom. We have

to reach this destination. Some deeds prevent from reaching the destination. Some are evil deeds and others are as *Mubah* (مباح). Hence there are two sorts of deeds. Those that are useful and helpful, the *Mubah* ones that may be useful or harmful (are included in both the categories of useful as well harmful).

Hence I decided to guide my brotheren in the thought of attaining the object by meditation. But the same state of mind I could not maintain still however. I thought over and said, 'How can I express ingratitude to Allah'. Still its effect is on my mind. This meditation is to see whether the deeds which are helpful or harmful in the next world. For this meditation no time is prescribed. While walking, eating or moving, you can keep before you this thought, even in anger and sorrow. And as such no sins will be committed, and if done, you will be a conscious sinner. You will not be negligent and careless sinner. This too is a great property that man is aware of his sins, and says I have done this sin. This stings his heart so hard that he repents and asks for forgiveness. If some wise head thinks in his mind that it is very bad because the sin is committed intentionally. But it is who told you to commit this sin? It is bad to commit sin intentionally and to boast of it is worse. If there is no boasting of it, to commit a sin intentionally is not worse than



that done in negligence or carelessness. And in this expression of thought there should not be any boasting. This type of sinner will be a conscious sinner and will consider a sin, he will never be careless. The consciousness in committing sins has its blending with fear of Allah. If the fear of Allah associated with the commitment of sin even it may not be a perfect fear in the same way it may not be a complete sin.

This quality of fear is such that the sin will not be done completely. If this quality is perfect, there will be no sin done. If one lacks partly in this quality, the commitment of sin will be done half way. In order to expose this subject there is an advantage. If some one has experienced that with the virtue fear, the sin is committed likewise, he must have experienced that here was some sorrow felt in the heart, at the time of committing sin. This virtue has weakened the nature of sin and has turned it tasteless. Just as the nature was, so was the effect. There are three stages of fear, one the nature or quality by way of belief, which is present in every Muslim, because faith is the name of fear and hope. No Muslim is void of this. But the nature of belief is not sufficient to prevent a person from committing sins, the very presence of this is necessary, this is a second stage. With the presence of this quality [Known

as *Istehzare Kamil* (استحضار كامل)] no sin is done.

But we do not possess this virtue (*Istehzare Kamil*) in perfection, though we do need it. This quality can not be acquired in a day or two. It needs practice. First practice [*Istehzare Naqis* (استحضار ناقص)] committing of sins will not be complete. Its number may be less.

As I mentioned above with this virtue [incomplete *Khashiat* (خشيت)] the sin, too will be done incomplete. And thereby one will be goaded to have repentance and forgiveness. He will feel free from that sting which he gets when sin is done. But he must not stop at this stage. Make an advancement towards the attainment of complete presence from the incomplete attainment of the same. By Allah's grace you will succeed one day. I specially mention this so that some one may take to this meditation and be completely free from doing evil deeds if he does not attain the complete freedom from it, he should not be disappointed. They must know that to remain engaged in efforts is the real way to achieve success. Practice this sort of meditation or concentration. Fear not if not achieved. Go on, a day will come when you will be successful. I do not boast of it, but carry on you will succeed. Allah is great. Hence think wise before you take



that done in negligence or carelessness. And in this expression of thought there should not be any boasting. This type of sinner will be a conscious sinner and will consider a sin, he will never be careless. The consciousness in committing sins has its blending with fear of Allah. If the fear of Allah associated with the commitment of sin even it may not be a perfect fear in the same way it may not be a complete sin.

This quality of fear is such that the sin will not be done completely. If this quality is perfect, there will be no sin done. If one lacks partly in this quality, the commitment of sin will be done half way. In order to expose this subject there is an advantage. If some one has experienced that with the virtue fear, the sin is committed likewise, he must have experienced that here was some sorrow felt in the heart, at the time of committing sin. This virtue has weakened the nature of sin and has turned it tasteless. Just as the nature was, so was the effect. There are three stages of fear, one the nature or quality by way of belief, which is present in every Muslim, because faith is the name of fear and hope. No Muslim is void of this. But the nature of belief is not sufficient to prevent a person from committing sins, the very presence of this is necessary, this is a second stage. With the presence of this quality [Known

as *Istehzare Kamil* (استحضار کامل)] no sin is done. But we do not possess this virtue (*Istehzare Kamil*) in perfection, though we do need it. This quality can not be acquired in a day or two. It needs practice. First practice [*Istehzare Naqis* (استحضار ناقص)] committing of sins will not be complete. Its number may be less.

As I mentioned above with this virtue [incomplete *Khashiat* (خشیت)] the sin, too will be done incomplete. And thereby one will be goaded to have repentance and forgiveness. He will feel free from that sting which he gets when sin is done. But he must not stop at this stage. Make an advancement towards the attainment of complete presence from the incomplete attainment of the same. By Allah's grace you will succeed one day. I specially mention this so that some one may take to this meditation and be completely free from doing evil deeds if he does not attain the complete freedom from it, he should not be disappointed. They must know that to remain engaged in efforts is the real way to achieve success. Practice this sort of meditation or concentration. Fear not if not achieved. Go on, a day will come when you will be successful. I do not boast of it, but carry on you will succeed. Allah is great. Hence think wise before you take



to any undertakings whether the same is helpful or harmful. This sort of thinking is necessary. Forsake what is harmful. Do and adopt that are fruitful. I make efforts to put what I say in the hearts of the hearers, but how I do so? This is beyond my capacity. It is my duty to carry these words at least to your ears, it is possible that this talk which you hear may turn out useful some day. The long discussion on this subject may not be remembered. I therefore conclude in brief say the gist of it.

"Think before you do any work whether this work or action be useful in the next world or harmful and think it whether it falls within the purview of compulsion, near compulsion or *Mubah*."

### THE EASY PRESCRIPTION FOR PURIFICATION

This sermon was delivered by Hazrat Maulana Ashraf Ali Thanvi in *Jame Masjid* of Rangoon on 9th *Rabiul Awwal* (ربيع الاول) 1338, 2nd January 1920. More than two thousands people were present. The subject was *Millate Ibrahimi* (ملت ابراهيمي).

Under the present conditions and circumstances

the people experience inconveniences and weaknesses in following the laws of *Shariat*, in the transaction of their business. Bearing this in mind the late Hazrat Maulana Thanvi found a prescription and directed them, that by Allah's grace all would be well if the prescription or the direction be acted upon and said:

"By Allah's grace there is no scarcity in Religion. Scarcity lies in our own actions, and in our connections."

And further said:

"I challenge and sound you that the whole world together find out any scarcity in our religion. None can do it. Allah himself has said, 'There is no scarcity in religion'. Have determination of practicing Islam. Islam means to entrust oneself complete to Allah. It is very easy. Hence entrust yourselves to Allah. Whatever you get in your mind, do act to it immediately but wait a bit, do not do it soon. Refer to the learned men of *Shariat* and ask what they opine about it. In short think about the deeds you get in your mind and weigh whether they are worth doing or not. If they are permissible do, otherwise leave them. If there are hardships in leaving them bear them, if not ask pardon and



to any undertakings whether the same is helpful or harmful. This sort of thinking is necessary. Forsake what is harmful. Do and adopt that are fruitful. I make efforts to put what I say in the hearts of the hearers, but how I do so? This is beyond my capacity. It is my duty to carry these words at least to your ears, it is possible that this talk which you hear may turn out useful some day. The long discussion on this subject may not be remembered. I therefore conclude in brief say the gist of it.

"Think before you do any work whether this work or action be useful in the next world or harmful and think it whether it falls within the purview of compulsion, near compulsion or *Mubah*."

### THE EASY PRESCRIPTION FOR PURIFICATION

This sermon was delivered by Hazrat Maulana Ashraf Ali Thanvi in *Jame Masjid* of Rangoon on 9th *Rabiul Awwal* (ربيع الاول) 1338, 2nd January 1920. More than two thousands people were present. The subject was *Millate Ibrahimi* (ملت ابراهيمي).

Under the present conditions and circumstances

the people experience inconveniences and weaknesses in following the laws of *Shariat*, in the transaction of their business. Bearing this in mind the late Hazrat Maulana Thanvi found a prescription and directed them, that by Allah's grace all would be well if the prescription or the direction be acted upon and said:

"By Allah's grace there is no scarcity in Religion. Scarcity lies in our own actions, and in our connections."

And further said:

"I challenge and sound you that the whole world together find out any scarcity in our religion. None can do it. Allah himself has said, 'There is no scarcity in religion'. Have determination of practicing Islam. Islam means to entrust oneself complete to Allah. It is very easy. Hence entrust yourselves to Allah. Whatever you get in your mind, do act to it immediately but wait a bit, do not do it soon. Refer to the learned men of *Shariat* and ask what they opine about it. In short think about the deeds you get in your mind and weigh whether they are worth doing or not. If they are permissible do, otherwise leave them. If there are hardships in leaving them bear them, if not ask pardon and



forgiveness at night. I do not mean that I give you permission to do sins. But I keep in store the sincere repentance for some days if no perfect improvement is done at least a change thereby be hit. If you do not take medicines, have abstinence. Neither a loss in your trade nor your status or dignity be lowered, you may get health and the diseases may not grow more.

From this it can be concluded that the prescription for remedy when prescribed and how it was found out. The last words I do not want to say, 'I will repeat the errors. I know if I repeat, I will get them forgiven. This means I have no confidence in my determination and my courage and to give up bad habits is not easy. Hence I seek Thy pardon for my sins. Keeping full confidence in Thy grace'.

Two *Rakaats Nafil Namaz* (prayer) be said in order to express repentance and then say this *Duaa*, 'O Allah! I am Thy most disobedient slave. I resolve to obey Thee, but it is of no avail. Every thing is done by Thy intention. I wish that I may be improved but I lack in courage. My improvement lies in Thy hands. O Allah! I am the unworthiest. I am the most impure, the greatest sinner. I am weak

and helpless. Thou only can succor me. My heart is frail and has no power to protect itself against sins, only Thou can bestow power, there is no means with me to get freedom. Thou alone can make provision for my freedom. O Allah! sin which I have committed till this day be forgiven by Thy grace and mercy. I don't say that I will not repeat such sins. I know I will repeat them. But I will get them forgiven again'. As such every day forgiveness for sins, acceptance of frailty and for one's improvement *Duaa* should be said, and expressing one's unworthiness before Allah. Do not take medicines and give up no abstinence. Take this *Duaa* at the time of going to bed. You will realize that after some days preparations be made unseen and you will be strong, and courageous. There will be no decrease in your position, no difficulties will come forward. In short, Allah will make such arrangements as not be thought before." (Millate Ibrahim, p 48)



